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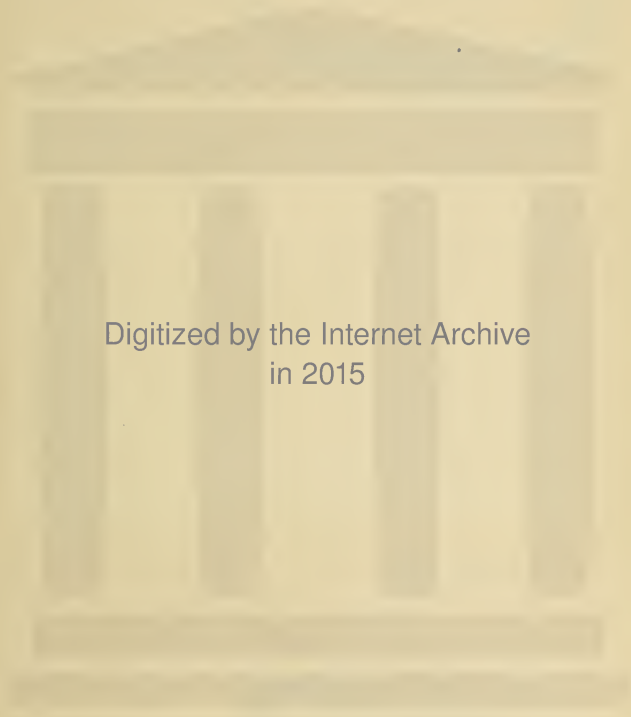
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THE
WOODSTOCK
LETTERS

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SIMON LE MOYNE, S.J., AND THE EARLY JESUITS IN THE SYRACUSE AREA*

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The first European visitors to Central New York in the first half of the seventeenth century found the area inhabited by that portion of the Indian family called the Ho-do-na-sau-nee, known to history as the Iroquois. From the lower Mohawk, on the east, to the Genesee, on the west, their villages and "castles" ran in a thin ribbon across the central portion of the future Empire State. By the time of the arrival of the first Europeans in their territory the Iroquois had formed themselves into a confederacy of five divisions or tribes. The Mohawks, keepers of the eastern gate, dwelt along the banks of the river which now bears their name. West of them dwelt the small but powerful Oneidas, whose treachery was suspected even by their confederates. These two tribes were known as the Lower Iroquois. To the west dwelt the hill people, the Onondagas, keepers of the Wampum and the Sacred Fire, whose village at the time we speak was located on Indian Hill, southeast of the present village of Manlius. This was the capital of the Confederacy,

* Presented to New York State Historical Association, July 29, 1948.

here were held the meetings of the Great Council, here the sachems of the Five Nations met and transacted the business of war and peace and made and unmade treaties. Along the shores of the Owasco and Cayuga dwelt the large and prosperous tribe of the Cayugas. To the west of them dwelt the Senecas, keepers of the western door of the "Long House" from whose members were selected the two war chiefs of the Iroquois. These tribes, waxing stronger with years of conquest, ultimately came to claim a certain hegemony over virtually all the Indian peoples between the Atlantic and the Mississippi and from Hudson's Bay to the Tennessee River. Easily the first among the Indians north of Mexico in political organization, the Iroquois had also made considerable progress in the ordering of their domestic and tribal economy. By the seventeenth century they were already an agricultural and village-dwelling people, cultivating a variety of crops, but depending upon the hunt for their supply of meat. Their religion, at this time, was fundamentally animistic. They peopled the world with powerful spirits and propitiated them; certain animals and inanimate objects were considered sacred and this was manifested through fetishes. Their multitudinous deities were thought by them to communicate their wishes to them through the medium of dreams. They did not possess a very clear idea of a one all-powerful God. It is with the efforts of the first white men to visit the Onondagas of the Iroquois that this paper is concerned—heroic efforts on the part of men who wished to bring peace, civilization and Christianity for the first time to these children of God in a new world.

At various times efforts have been made to establish the presence of at least exploring parties of European origin in the Onondaga region before the seventeenth century but all these claims have been rejected for lack of sufficient evidence. In 1615, the interior country of the Onondagas was beyond doubt visited by Europeans. In the summer of 1615, Samuel de Cham-

plain, the founder of New France, accompanied a Huron expedition of war against the Iroquois of Central New York. Ten Frenchmen were in the party which had their first view of Lake Oneida, a lake which Champlain wrote "contains several beautiful islands and is the place where our Iroquois enemies catch their fish, which are there in great abundance." On October 10, they arrived at the Iroquois stronghold, which was Nichol's Pond, in the town of Fenner, Madison County, but the ensuing engagement did not redound to the glory of European arms. Champlain could not control his Huron braves, another force under Etienne Brule had failed to arrive to aid them, and having been wounded in battle, he decided to raise the siege and retire to Huron country. This expedition of Champlain and his French companions constitutes the first known visit of Europeans in Central New York. There is ample evidence to show that on this expedition Champlain went into the wilderness without a chaplain or a Blackrobe.

In the years between the expedition of Champlain and the establishment of the first mission in 1655, records are extant to show that some few persons of European nationality found their way into the interior country of Central New York. The Dutch traveler identified as Arendt van Curler, passed through the Oneida and Onondaga lands in 1634 and left an account of his trip. It has frequently been asserted that Saint Isaac Jogues passed through Onondaga, Madison, and Oneida counties while a captive of the Mohawks, but a careful study of the narratives of his journeys to and from the Mohawk country, and of his residence therein, as found in the Jesuit Relations, disproves this claim. Pierre Esprit Radisson, the colorful French adventurer, a prisoner of the Mohawks, was brought by a war party through the Oneida and Onondaga country in the spring of 1652; he managed to escape from his captors and became a member of the later French colony on Onondaga lake. The Jesuit Relations mention a French youth, Charles Garman

(or Garemand) as residing among the Oneidas in 1655, who appears to be the same youth taken captive by the Indians in June, 1653, at the age of eight years. Others of white blood may well have found their way or been brought captive to Central New York in these years, but our historical records give no more evidence.

French missionaries working out of their pioneer headquarters in Canada, styled New France in those days, were the first white men to visit and to live in Central New York, carrying to this land our western European Christian civilization. It should be kept in mind that the foundations of missions among the New York Iroquois were not isolated efforts of adventurous and visionary enthusiasts but formed an integral part of a vast missionary enterprise extending throughout the French dominions in North America. We are not concerned in this paper with St. Isaac Jogues who was the first priest known with certainty to have entered New York State, in 1642, and who suffered martyrdom at Auriesville. Nor are we concerned with the second authenticated visit of a priest to the territory of New York State; namely, the visit of Father Joseph Bressani, S.J., who was brought a captive by the Mohawks in 1644. Nor with a third priest visitor to New York soil prior to the establishment of the first Iroquois mission in 1655; namely, Father Joseph Poncet, S.J., who was also brought as a captive to Mohawk country. None of these three Jesuit blackrobes was able to inaugurate organized missionary work in the land of the Iroquois, nor did they visit the territory of Central New York. The first and real work of evangelization was undertaken within a few years by other Jesuits, and the initial foundation was made in the central canton of Onondaga.

It should be observed that by 1650 the Huron nation had been virtually destroyed and scattered. The missionaries to the Hurons returned to Quebec and brought with them many of their Huron converts. Other Christian Hurons were taken captive by the victorious Iroquois and parcelled out to the Iroquois vil-

lages of New York and thus it was that Christianity was first brought to most of the Iroquois towns by the captive Christian Hurons rather than by the missionaries.

The French as allies of the Hurons had long shared the hostility of the Iroquois. But after the destruction of the Huron nation a desire for peace with the French gained headway among some of the more influential of the Iroquois leaders. In the summer of 1653 envoys of the Onondagas, Cayugas, Senecas, and Oneidas went to Canada to further this objective, petitioning at the same time that missions and a French settlement be established in the Iroquois country. This rather sudden change of heart was naturally suspected by the French, but a council was held the following year in February, 1654, in French territory. The French then determined to investigate at first hand the disposition and sincerity of the tribes and the prospects for successful missionary work among them. For this reconnaissance and mission of peace they selected Father Simon Le Moyne, who had spoken for the French at the Council, a missionary of several years experience on the Huron missions. It was with this objective and as an ambassador of peace that Father Le Moyne first visited Onondaga.

Simon Le Moyne was a native of Beauvais, France, where he was born October 22, 1604. He entered the Jesuit Novitiate at Rouen in 1622 and made his philosophical and theological studies at Clermont and La Fleche. While he was at Clermont he was an active member of the League of Prayer for the Canadian Missions to which belonged Paul Le Jeune, the two Lalemants and others who were to pioneer in the American wilderness. Father Le Moyne was an instructor at Rouen College in 1627-32 and again in 1636-37. After his ordination and year at Tertianship, Father Le Moyne was assigned to the Canadian Mission. In the spring of 1638, he arrived in the City of Quebec which was then only thirty years old and its founder, Champlain, dead but three years. He was greeted by

his Jesuit brothers, of whom more than twenty were then in residence in Canada; but most of whom were at that time absent in the Huron Mission. Without tarrying in Quebec to learn the Indian language, Father Le Moyne was sent immediately to the Huron country where, in company with Fathers Brebeuf, Daniel, Charles Lalemant, and Isaac Jogues—now numbered among the North American martyrs—he quickly mastered the Huron, Iroquois and Algonquin languages and soon became so proficient in them that only Father Jacques Bruyas, later at the Mohawk Mission, was his equal among more than 300 Jesuit missionaries of New France between 1611 and 1800. His first mission was at Cahigua in Huronia where with Father Daniel he served three villages and in the winter of 1640-41 a fourth village was put in his care, called La Conception and in Huron, Ossossane (*Jesuit Relations,* XX, 19; LXXIII, 26). In 1642-43 we find Father Le Moyne associated with Father Charles Garnier in the mission of St. Joseph. He lived through the fury and horror of the destruction of the Huron missions. After the wreck of Huronia by the Iroquois, Father Le Moyne having returned from there to the French settlements on the St. Lawrence River and later at Three Rivers, was employed in ministry to the Algonquin and Huron refugees who were now settled in New France, thus exposing the French as well as their Indian neighbors to the sudden sallies and attacks of the Iroquois—especially the Mohawks, who continued to pursue, capture, enslave and burn these scattered and shattered Indian nations. Thus this age-old inter-tribal hostility began to threaten the very existence of New France. At that precise time, Father Le Moyne was dispatched in 1654 to Central New York and thus he began his peace embassies to the Iroquois.

Leaving Quebec on July 2, 1654, the Feast of The Visitation, Father Le Moyne repaired first to Montreal, where he was joined by a young Frenchman. Together with this companion and the Indian guides he set out from Montreal on July 17. "We go," wrote Father Le

Moyne, "toward a country unknown to us." The route followed led them up the St. Lawrence to Lake Ontario. On August 1st, they arrived at a fishing village of the Iroquois, located on this lake and most probably situated at the mouth of what is now known as the Salmon River. From here they proceeded overland and on the 5th arrived at the Onondaga village. The now generally accepted location of this village is on what is now known as Indian Hill, in the town of Pompey, two miles south of the village of Manlius. Father Le Moyne has left a journal of this trip which makes exciting reading and gives us a sampling of the hardships endured by these iron men and saints. I quote from the Father's journal:

"On the 17th day of July, St. Alexis's day, we set out from home with that great saint of many travels, toward a land unknown to us.

"On the 18th, following constantly the course of the River Saint Lawrence, we encounter nothing but breakers and impetuous floods thickly strewn with rocks and shoals.

"The 19th. The River continues to increase in width and forms a lake, pleasant to the sight, and eight or ten leagues in length. In the evening, a swarm of troublesome mosquitoes gave us warning of rain, which drenched us all night long. It is a pleasure, sweet and innocent beyond conception, to have, under these conditions, no shelter but the trees planted by nature since the creation of the world.

"The 20th. We see nothing but islands, of the most beautiful appearance in the world, intercepting here and there the course of this very peaceful river. The land towards the North appears to us excellent. Toward the rising sun is a chain of high mountains which we named after Saint Margaret.

"The 21st. The islands continue. Toward evening we break our bark canoe. It rains all night, and the bare rocks serve us as bed, mattress, and everything else. He who has God with him, rests calmly anywhere.

"The 22nd. The rapids, which for a time are not

navigable, compel us to shoulder our little baggage and the canoe that bore us. On the other side of the rapids, I caught sight of a herd of wild cows proceeding in a very calm and leisurely manner. Sometimes there are seen four of five hundred of them together in these regions.

"On the 23rd and 24th of the month, our pilot having injured himself, we were forced to halt, becoming prey to the mosquitoes, and to wait patiently—a task often more difficult than facing death itself, because of the annoyances from which, night or day, there is no respite.

"The 25th. The river is becoming so extremely rapid that we are compelled to leap into the water and drag our canoe after us among the rocks, like a horseman who alights and leads his horse by the bridle. In the evening we arrive at the mouth of Lake Saint Ignace, where eels abound in prodigious numbers.

"The 26th. A high wind accompanied by rain, forces us to land, after proceeding four leagues. A cabin is soon made: bark is stripped from the neighboring trees and thrown over poles planted in the ground on either side, and made to meet in the form of an arbor; and there you have your house complete. Ambition gains no entrance to this palace, and it is every whit as acceptable to us as if its roof were of gold.

"The 27th. We coast along the shores of the lake, everywhere confronted by towering rocks, now appalling, and now pleasing to the eye. It is wonderful how large trees can find root among so many rocks.

"The 28th. Nothing but thunder and lightning and a deluge of rain, forcing us to seek the shelter of our canoe, which, turned bottom upward over our heads, serves us as a house.

"On the 29th and 30th of July, the wind-storm continues, and checks our progress at the mouth of a great lake called Ontario; we call it the lake of the Iroquois, because they have their villages on its southern side. The Hurons are on the other side, far-

ther inland. This lake is twenty leagues in width, and about forty in length.

"On the 31st, the day of Saint Ignatius, we are obliged by the rain and wind to penetrate through pathless wastes—crossing long islands, and shouldering our baggage, our provisions, and the canoe. This road seems long to a poor man who is thoroughly fatigued.

"On the first day of the month of August, some Iroquois fishermen, perceiving us from a distance, come trooping up to receive us. One of them hastens forward, running half a league to be the first to tell us the news, and inform us of the condition of the country. He is a Huron captive and a good Christian, whom I formerly instructed during a winter that I spent with the Savages. This poor lad could not believe that I was his pastor, whom he had never hoped to see again. We land at a little fishing village, and there is zealous strife as to who shall carry all our baggage. But alas! I find almost none but Huron women—Christians for the most part—formerly rich and enjoying their ease; but now reduced to servitude by their captivity. They ask me to pray to God, and I have the consolation of confessing there at my leisure our former host of the tobacco Nation, Hostagehtak. His feelings and his devotion bring tears to my eyes. He is a fruit of the labors of Father Charles Garnier, that holy Missionary whose death was so precious in the sight of God.

"The second day of August. We walk about twelve or fifteen leagues through the woods, and camp where night overtakes us.

"On the 3rd, toward noon, we found ourselves on the banks of a river, a hundred or a hundred and twenty paces in width, on the other side of which there was a fishing hamlet. An Iroquois, to whom I had formerly shown some kindness at Montreal, took me across in his canoe; and then, as a mark of honor, carried me on his shoulders, not allowing me to set foot in the water. All received me with joy, and those poor people enriched me out of their poverty. I was escorted to another village, a league distant, where a young man

of importance entertained me at a feast because I bear his Father's name, 'Ondessonk.' The Captains, each in his turn, came and made us their speeches. I baptized some little skeletons who, perhaps, were only waiting for this drop of the precious blood of Jesus Christ.

"The 4th. They ask me why we are dressed in black, and I take occasion to speak to them concerning our mysteries; they listen very attentively. A little dying child is brought to me, and I name it Dominique. The time is now past when these little innocents are hidden from our sight. I was regarded as a great medicine-man, although I had, as my sole remedy, only a bit of sugar to give to those feeble creatures. We pursue our journey, finding our dinner awaiting us midway. The nephew of the first Captain of the country is to lodge me in his cabin, being sent by his uncle to escort us, and bringing us all that the season could furnish them in the way of the choicest delicacies—above all, some bread made of fresh Indian corn; and some ears which we roasted in the fire. On this day we again sleep at the sign of the beautiful star.

"The 5th. We had four leagues to cover before arriving at the chief village, Onnontage. The roads were full of people going and coming, who are out to greet me. One calls me a brother, another an uncle, another a cousin; never have I had so many kinsfolk. At a quarter of a league from the village, I began a harangue which brought me into high favor; I called by name all the Captains, families and persons of importance—speaking slowly, and in the tone of a Captain. I told them that Peace was attending my course, that I was dispelling war in the more distant nations, and that joy was accompanying me. Two Captains made me their harangue upon my entrance, but with a joy and a light in their countenances that I had never seen in savages. Men, women, and children—all showed me respect and love.

"At night I caused the chiefs to assemble, in order to give them two presents. The purpose of the first was to wipe their faces, so that they might look on me

with favor, and that I might never see any sign of sadness on their brows. The second was to remove any gall still remaining in their hearts. After several more exchanges of courtesy, they withdrew to consult together; and at length responded to my presents with two others, richer than mine.

"On the 6th, I received calls from different quarters to administer my medicine to some little weak and emaciated children, and I baptized some of them. I heard the confessions of some of our old Huron Christians, and found that God is everywhere, and that he is pleased to work in person in hearts where the faith has held sway. He builds himself a temple there, where he is worshipped in spirit and in truth—for which may he be forever blessed." (*Jesuit Relations,* XLI, 91-101)

On the next day he baptized a captive Neutral girl, who was carefully instructed in the faith by Teresa, a Christian Huron captive. "This," writes Father Le Moyne, "was the first baptism of a grown person at Onnontage, for which we are indebted to the piety of a Huron woman." (*Jesuit Relations,* XLI, 103)

He failed to convert and baptize a sick man "who was reduced to a skeleton." Although this man showed some "affection" for Father Le Moyne, "he could not conceive any for God." On the 8th, he baptized three little dying children and had the consolation of hearing confessions and holding conferences with these "trained Christians" who were Huron captives.

On August 10th, a council opened at the Onondaga village in the cabin of Father Le Moyne, whom the Indians called "Ondessonk"—"Bird of prey"—meaning an "Eagle." Representatives were present from all of the Iroquois nations except the Mohawks, who were not yet reconciled to peace. The missionary's oration on this occasion treated of the matters awaiting the action of the council; it included the customary and elaborate formalities, with the usual presentation of gifts. "At each of my presents," relates Father Le Moyne, "they uttered a loud shout of applause from the depths of their chest, in evidence of their delight.

I was occupied fully two hours in delivering my entire harangue, which I pronounced in the tone of a Captain—walking back and forth, as is their custom, like an actor on a stage." (*Jesuit Relations*, XLI, 113). After these customary formalities and the reception of Father Le Moyne's message, a council of the nations and bands took place for two hours and gave their reply to the ambassador of peace, who was now "given the seat of honor among them." The gist of their deliberations in Council was that they would acknowledge the governor of New France as their master, that all assemblies and peace parleys would be held at Onondaga Village—that a site should be chosen by the French for a settlement in their Onondaga country "on the shores of our great lake," where the Indians might retire to receive instruction, that the French and Iroquois would henceforth live at peace with one another. As a result of Father Le Moyne's successful work, on the 11th of August "there was nothing but feasting and rejoicing on every hand."

Having appraised as accurately as he was able the prospects for missionary work and peaceful settlement of the French among the Iroquois, Father Le Moyne was ready to return to Quebec. Before leaving, he recovered from the Indians two precious relics of the Huron mission—the New Testament of Father John de Brebeuf and a small devotional work that had belonged to Father Charles Garnier, both of whom had been martyred by the Iroquois during their expeditions into the Huron country four years before. His last recorded act of the ministry among the Onondagas on this visit occurred on August 15th when he baptized his first Onondaga convert, to whom he gave the name of John the Baptist, a zealous young captain, "chief of a levy of eighteen hundred men."

Upon leaving the village on Indian Hill, Father Le Moyne was conducted to the shore of Onondaga Lake, where, he tells us, on August 16th:

"We arrive at the entrance to a little lake in a great basin that is half dried up, and taste the water from

a spring of which these people dare not drink as they say there is an evil spirit in it that renders it foul. Upon tasting of it, I find it to be a spring of salt water; and indeed we made some salt from it, as natural as that which comes from the sea, and are carrying a sample of it to Quebec. This lake is very rich in salmon, trout and other fish." (*Jesuit Relations*, XLI, 125)

This is the first reference in history to the salt springs of Onondaga, which later became so well known and which contributed more than any other single factor to the growth and prosperity of the once twin villages of Salina and Syracuse.

Setting out from Onondaga on the following day, Father Le Moyne resumed his journey to Quebec, passing up the Seneca and Oswego rivers to Lake Ontario. This makes him the first known European to pass over the subsequently much travelled Oswego river route between Lake Ontario and the Iroquois. Along the way he found small groups of Christians, especially at or near the present village of Phoenix, New York, and on Lake Ontario at the mouth of the Salmon River, to whom he administered the sacrament of Penance and with whom he was able to hold consoling conferences. On the 6th of September, Father Le Moyne writes:

"They put me ashore four leagues above the settlement of Montreal and God gives me strength enough to reach that place before noon and to celebrate Holy Mass, of which I have been deprived during my entire journey . . . we arrived at Quebec only on the eleventh day of the month of September of this year, 1654." (*Jesuit Relations*, XLI, 129)

The report of Father Le Moyne on conditions in the Iroquois country was favorably received, for when a delegation representing the Upper Iroquois visited Quebec in the next year, 1655, to confirm the peace, and again urged that missionaries be sent to their country, the French authorities consented to the establishment of the mission. But Father Le Moyne was not chosen to pursue regular missionary work in the Iroquois country. In addition to his first visit,

Father Le Moyne made four subsequent journeys to the Iroquois country on missions of peace to the hostile Mohawks; and during the winter of 1661-62 he returned for the last time to Onondaga. He can more properly be called the precursor rather than the founder of the Onondaga mission. His distinctive contribution to the Iroquois mission was in the capacity of an emissary of peace. He died November 24, 1665, at Cap de La Magdeleine, Quebec; the precise location of his grave is not now known. He was more than ordinarily proficient in the Huron-Iroquois dialects, as well as in the subtleties of Indian oratory and diplomacy. His writings in the form of diaries, letters and reports as found in the Jesuit Relations have preserved for us a simple and moving history of Central New York of those days.

Fathers Peter Joseph Chaumonot and Claude Dablon were selected to begin the new foundation at Onondaga. Pierre Joseph Chaumonot was born in the vicinity of Chatillon-sur-Seine, in Burgundy, on March 9, 1611. He received his early education from a priest-uncle, but, tiring perhaps from scholastic discipline, ran away from home. His wanderings took him as far as Rome, where on May 18, 1632, he entered the Jesuit Novitiate, where we find his name in the Italianized form of Calmonotti. His preparatory and theological studies were made in Italy, where he met Father Joseph Poncet who apparently turned his attention to the Indian missions, and later the two left Italy together after being assigned to the Canadian mission. Leaving Europe by way of France, they crossed the Atlantic in the same vessel as the Venerable Marie de l'Incarnation, foundress of the Ursulines of Quebec, where they arrived at the beginning of August, 1639. Father Chaumonot set out immediately for the Huron country where he labored until the destruction of those missions by the Iroquois. During the winter of 1640-41, he had resided, along with Father Brebeuf, among the Neutrals of the Niagara country. After the destruction of the Huron missions, he came with his refugee Christian

Hurons to Lower Canada, where in 1650 he established some four hundred of them on the Isle d'Orleans, below Quebec, whence the village was removed several times. being now known as Le Jeune Lorette, on the River St. Charles. From 1655 to 1658, Father Chaumonot was in the Iroquois country as we shall narrate. After leaving the Iroquois country in 1658, he returned to his Christian Hurons near Quebec, where, with two interruptions, he remained until 1692. In that year, increasing infirmities forced him to retire to the Jesuit residence at Quebec, where he died, February 21, 1693, after more than a half a century of missionary work among the Indians. He ranks high among the missionaries of New France in his command of the Indian languages and his mastery of the modes of Indian oratory. Besides a number of devotional works in the native dialects, he compiled in Latin a Huron grammar and late in life wrote an autobiography at the request of his superiors, which has been published. He founded the Congregation of the Holy Family so prominent in Canadian devotional life and likewise founded New York's first sodality, established by him at Onondaga in 1657.

Father Claude Dablon, who was to be the co-founder of the Onondaga mission with Father Chaumonot, was a native of Dieppe. His birthday is given variously as February, 1618, and January, 1619. Entering the Jesuit Novitiate at Paris in 1639, he pursued his studies in that city and at La Fleche and Eu. Assigned to the Canadian Mission in 1654, he was sent in 1655 to Onondaga in company with Father Chaumonot. Returning to Quebec, after the abandonment of that mission in 1658, he remained in Lower Canada until 1661, when he went with Father Druillettes to Hudson's Bay. In 1669, he was made superior of the Ottawa Mission, with headquarters at Sault Ste. Marie. In his capacity of local superior here, he was intimately associated with the labors of two of the best known missionaries the the Middle West, Fathers Allouez and Marquette. He accompanied the former into central Wisconsin and

subsequently revealed for the first time, in the Relation of 1669-1671, the existence of the copper deposits of the Lake Superior region. In 1670, he was appointed superior of all Jesuit Missions of New France, with residence in Quebec. It was under his jurisdiction that Marquette accompanied the explorer Joliet on the famous expedition of 1673. His first term as superior expired in 1680, but he was reappointed in 1686, and remained in office until 1693. His death occurred at Quebec, September 20, 1697. Father Dablon was unquestionably one of the ablest of the superiors of the Jesuit Missions of New France. His long years in office made him one of the most voluminous contributors to the Relations. In addition to the summaries and analyses of mission conditions, these excellent reports abound in a wealth of information on the natural features of the New World and on the customs and characteristics of the Indians.

Leaving Quebec on September 19, 1655, Fathers Chaumonot and Dablon arrived at Indian Hill on November 5th. Father Dablon gives us the account of the route taken in the Jesuit Relations (*Jesuit Relations*, XLII, 61-87), which was substantially that taken by Father Le Moyne the preceding year, that is, along the shore of Lake Ontario to the mouth of the Salmon River, and thence overland and around the west end of Lake Oneida to Indian Hill. The first few days were taken up with a succession of receptions and councils characteristic of Iroquois procedure on occasions of great importance. The purely religious work was begun promptly—the work, as Father Dablon says, "of restoring the ancient foundations of the Huron Church". He writes:

"The 14th, which was Sunday, could not have been better begun than with the Holy Sacrifice of the Mass, which we offered on a little altar in an Oratory contrived in the cabin of Teotonharason, one of the women who had gone down to Kebec with the Ambassadors." (*Jesuit Relations*, XLII, 99)

This is the first recorded instance of the celebration

of the Holy Sacrifice on New York soil. But it should be noted that Father Dablon does not explicitly state that this was the *first* Mass said at Onondaga. The two missionaries had been at the village since the 5th of that month and they might have said Mass at least privately prior to this occasion. The prevailing practice of each priest saying Mass after the other, and the use of the plural "we" lend a strong probability that Mass was said by both of the missionaries on that day.

On Monday morning, November 15, the missionaries requested at the council that a suitable chapel be built, and conveyed to the assembled delegates the offer of the Ursulines of Quebec to receive into their house "the little girls of the country for the education in piety and in the fear of God", and that of the Hospital Sisters to provide for "the careful reception and careful nursing of any sick person of their nation who might be at Quebec." "On the seventeenth," writes Father Dablon, "we were taken out to make measurements for a chapel. It was erected on the following day, which, by good omen, was the day of the Dedication of the Church of Saint Peter and Paul."

This little bark chapel, of the title of Saint John the Baptist, was the first Catholic chapel built, as far as extant records testify, within the limits of the State of New York. That it was built at the Onondaga Village on Indian Hill, a reading of the Relation leaves no doubt. It should be distinguished from the chapel built in August of the next year at the fort on the shores of Onondaga Lake. (*Jesuit Relations,* XLII, 125).

From the beginning of their work at Onondaga, the missionaries found souls ready to listen to their teachings. There was no formal opposition to Christianity and the leading men of the nation, although they themselves were unwilling to make the sacrifices which the acceptance of Christianity entailed, placed few hindrances in the missionaries way and in small ways aided their work. Father Dablon does mention a few hindrances in the form of superstitious dreams to which

the Indians attributed their past great successes both in war and hunting, and which the Church opposed, and the indissolubility of marriage.

The Iroquois, meanwhile, had not abandoned their desire for a French colony in their country, nor forgotten the promises made by Father Le Moyne and confirmed by the French officials. On February 29, 1656, they demanded through the missionaries that these promises be fulfilled or they would break off all relations with the French. It was winter and though the means of communication to Quebec were most difficult, the Fathers felt that further delay might spell ruin to all their efforts and their mission among the Iroquois. At first, no guides were available since it was the season for hunting, but, as Father Dablon states, by a kind of miracle of grace Indian guides volunteered their services. One of them was Jean Baptiste, the first Onondaga adult whom Father Le Moyne had baptized. The harrowing journey across Oneida Lake on the ice, and overland to the Salmon River makes weird reading in the Relations. But the intrepid Dablon arrived at Quebec, summoned a council and convinced the authorities to send fifty Frenchmen, composed in part of soldiers, to establish the colony at Onondaga as promised.

The expedition actually left Quebec on May 17, 1656, under command of Zachary Du Puys, with a host of Jesuit missionaries in the entourage, Father Francis Le Mercier, Superior of the Jesuit Missions of New France, Rene Menard, Jacques Fremin, and Claude Dablon and two lay brothers, Brothers Ambrose and Joseph Boursier. (*Jesuit Missions,* XLIII, 133-135) After a halt at Montreal, the journey was resumed on June 8th in twenty canoes, one of which bore a banner with the name of Jesus Christ inscribed on it. They followed the longer but all-water route by Lake Ontario to the Oswego River and thence up that stream and the Seneca past Three Rivers Point to Onondaga Lake (*Jesuit Relations,* XLIII, 135-151). Food was scarce toward the last of the trip but, on

July 9, this want was relieved by the arrival of three canoes bearing food from Onondaga. During the afternoon of the 11th, they reached the entrance to Onondaga Lake and a little later were greeted by a group at the site previously selected for the French settlement. This site was located on the east side of Onondaga Lake, a short distance from the salt well visited by Father Le Moyne in 1654. The French colony were housed within the enclosure of a stockaded fort. The fort occupied about an acre of ground and was constructed according to the prevailing French form.

During August, a chapel, under the title of Ste. Marie, was completed within the fort, the first Catholic chapel constructed primarily for the use of white men within the limits of New York State. This is the spot now occupied by the reconstructed French Fort, completed in 1933 on the Memorial Drive Parkway, just north of the city line of Syracuse.

Despite the fact that Fathers Chaumonot and Dablon had been sent to Onondaga in 1655 primarily as ambassadors of peace rather than missionaries, they had been able to make the beginning of missionary work. While Father Dablon had been absent in Canada negotiating for the establishment of the French colony, Father Chaumonot had been carrying on his missionary labors at the Onondaga village on Indian Hill. Thither, too, the Superior, Father Le Mercier, and a small contingent of soldiers, repaired soon after arriving at Onondaga Lake. The great council of the Iroquois was about to convene there and Father Chaumonot, accomplished master as he was of the techniques of Indian oratory, was selected to distribute the diplomatic gifts on this occasion. Following the singing of the *Veni Creator Spiritus*, Father Chaumonot sounded the keynote of the missionary program:

"Not for traffic do we appear in your country: our aim is much higher. Keep your beaver, if you like, for the Dutch; what comes to our hands shall be employed for your service. We seek not perishable things. For the Faith alone have we left our land; for the Faith have we travelled the ocean; for

the Faith have we left the great ships of the French to enter your tiny canoes; for the Faith I hold in my hand this present, and open my lips to summon you to keep your word given at Quebec. You have solemnly promised to hearken to the words of the great God: they are in my mouth—hear them." (*Jesuit Relations*, XLIII, 297)

It is clear from a reading of the account of these early weeks on the shores of Onondaga Lake that it was the missionaries' intention to establish a mission house or residence at this site, which was intended to serve as a central house for the Fathers laboring at the various Iroquois cantons, a practice quite generally practised in mission fields of those times. And with the increased personnel, plans were made to extend the missionary work to the other Iroquois tribes. Actually, from Onondaga there radiated missions that embraced the Cayuga and Seneca country and later the Oneida country, as well.

To return to Onondaga. Here the signs of a new religious life were evident, and the prospects of successful evangelization more auspicious than the Father had anticipated, as the Relations relate:

Two Fathers of our Society—who do not leave the Onnontage Mission, where the fervor of Christianity is greatest—find in the Onnontaghronnons a gentleness in their conversation and a civility which hardly savors in any wise of barbarism. The children there are docile, the women inspired with the tenderest devotion, the elders affable and respectful, the warriors less arrogant than they seem. (*Jesuit Relations*, XLIII, 285)

And again:

The Divine Office is recited, the sacraments are administered, the Christian virtues practised with as much modesty, care, and fervor as they are in most Catholic and devout provinces of France. (*Jesuit Relations*, XLIII, 35)

Meanwhile, however, a number of factors were conspiring to bring about the ruin of the work. The Mohawks had been wounded in their pride when the settlement had been made at Onondaga and not in their country and had never entered wholeheartedly into the project. The Dutch were apprehensive of a French settlement so near Albany and of its effect on their

fur trade with the Iroquois. The Iroquois who had decisively defeated the Cat Nation no longer felt the need of the protective arm of the French. Even among the Onondagas, the younger heads were tiring of peace and signs of hostility were in evidence in February of 1658. The French soldiers had been gradually leaving the little post, until only ten remained, and when the final word was brought by friendly Indians that a plot was afoot to massacre the white who remained, preparations were made for a secret departure. Father Paul Ragueneau gives a clear and authentic account of the last days at Onondaga in the Relations. (*Jesuit Relations,* XLIV, 159-161). A number of boats had been secretly constructed within the fort, and late in the evening of March 20, 1658, the little group of Frenchmen, lay and cleric, slipped quietly away, and on April 3, arrived at Montreal. So closed the first Onondaga Mission and the attempted French colony in the land of the Iroquois.

The departure of the missionaries from Onondaga in March, 1658, did not mean the extinction of Christianity among the Iroquois. The Blackrobes returned in 1668 to begin the second mission there and continued not only at Onondaga but in the whole Iroquois country to bring the faith to the Indian. So it was that, during the long peace from 1668 to 1683, there happened what would have most gladdened the heart of Simon Le Moyne. The Gospel was preached and there was a missionary and chapel in every Iroquois canton. The third and last mission at Onondaga under Father James de Lamberville lasted from 1702 to 1709. When active hostilities were resumed between the English and the French in 1709, the mission fell a prey to national rivalry and thus it was that the third and last Onondaga Mission was brought to a close in 1709.

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the New York Iroquois, New York State Museum Bulletin 78 (Albany, 1905). Invaluable contemporary accounts and observations will be found in P. F. X. de Charlevois, S.J., *History and General Description of New France,* (6 vols., Paris 1774; Eng. trans. by J. G. Shea, 6 vols., New York, 1866-1872); E. B. O'Callaghan (ed.) *Documents Relative to the Colonial History of New York* (11 vols., Albany, 1856-1861); and R. G. Twaites (ed.) *The Jesuit Relations and Allied Documents* (73 vols., Cleveland, 1896-1901). Joshua V. H. Clark's *Onondaga; or Reminiscences of Earlier and Later Times,* (2 vols., Syracuse, 1849), was the first extensive history of Onondaga County, and although excellent in many ways, the author could only use at that time the small collection of the *Jesuit Relations,* then available. William M. Beauchamp left in manuscript comments and corrections of this work, since he had available the completed editions of the *Jesuit Relations* as edited by Thwaites. The best general history of Catholic missionary work among the Indians of the United States is that by John Gilmary Shea, *History of the Catholic Missions among the Indian Tribes of the United States,* 1529-1854, (New York, 1855). Although superseded for specific localities by later studies, it still remains the best presentation of Catholic missionary enterprise during the seventeenth and eighteenth centuries with a wealth of detail and broadness of concept. The Jesuit missions are treated in detail by Camille de Rochemonteix, S.J., in his *Les Jesuites en la Nouvelle-France au XVIIe Siecle,* (3 vols., Paris, 1896) and *Les Jesuites en la Nouvelle-France au XVIIIe Siecle,* (2 vols., Paris, 1906). Thomas J. Campbell, S. J., in his *Pioneer Priests of North America* (3 vols., New York, 1908-1911), provides a biographical approach to the study of the Jesuit Missions. The standard work on the Hurons at this period is that by Arthur E. Jones, S.J., *"Bendake Ehen" or Old Huronia,* Fifth Report of the Bureau of Archives for the Province of Ontario (Toronto, 1908). Subsequent archaeological research has

forced a modification of some of the conclusions in this work, respecting the mission sites of the Hurons. An autobiography of Father Peter J. Chaumonot, S.J., was published by John Gilmary Shea, *La Vie du R. P. Pierre Joseph Marie Chaumonot* (New York, 1858), to which Shea published a supplement under the title Suite de la Vie . . . . (New York, 1858). The best approach to the history of Onondaga and the actors in that early period of the seventeenth century is a reading of the story of lives, deeds, hopes and aspirations of the missionaries who dwelt at Onondaga in the Iroquois country, as told generally by themselves with all the engaging frankness and simplicity, in the collections of documents known as the "Jesuit Relations". Parkman's verdict on their authenticity, echoed by every historian, is as follows: "I should add, that the closest examination has left me no doubt that these missionaries wrote in perfect good faith, and that the Relations hold a high place as authentic and trustworthy documents." It should be noted that for a period of forty years the superiors of the Jesuit Missions in New France sent to the Provincial of the Order in Paris, long and detailed reports accompanied by diaries, journals and comments of their subordinates on their outposts of Christianity in the Indian country. These annual reports were published in duodecimo size, neatly printed and bound in vellum by Sebastian Cramoisy, until 1673. These reports were later edited with excellent notes and comments by Reuben Gold Thwaites and published by Burrows Brothers of Cleveland and thus are available in some of the libraries in Central New York. The volumes of the *Jesuit Relations* (cited as J. R. in the text) used mainly for this study are volumes XL to XLIV, but other volumes were employed between the years 1640 to 1709.

AMERICAN GEOPHYSICAL UNION GIVES MEDAL TO JESUIT

On April 21, 1948, Father James B. Macelwane, S.J., of the Chicago Province, Director of the Institute of Technology of St. Louis University was awarded the Tenth Annual William Bowie Medal by the American Geophysical Union. This award was made in recognition of Father Macelwane's outstanding work in geophysics.

A copy of the citation and of Father Macelwane's reply appeared in the latest issue of the *Transactions of American Geophysical Union.* The citation and Father Macelwane's response will be of interest to all American Jesuits. Since the complete text is not easily available to non-scientific readers, THE WOODSTOCK LETTERS presents it in these pages.

The significance of Father Macelwane's reply is heightened by the fact that he was addressing an audience largely composed of non-Catholic laymen who know little about the Catholic Church and still less about the Jesuits.

The William Bowie Medal Citation
by
Admiral Leo Otis Colbert

Mr. President: The Committee on the Award of the William Bowie Medal is happy to recommend bestowal of the William Bowie Medal on the Rev. Dr. James Bernard Macelwane, S.J., Director of the Institute of Geophysical Technology of St. Louis University.

The privilege of preparing a citation for the award of this medal to our colleague has been a pleasant task and one requiring very little effort. Father Macelwane fulfills all of the qualifications required for bestowal of this honor not only because of the success he has achieved in his chosen field of seismology but also because of his active participation in the work of several

geophysical organizations in this country and abroad. One of the pioneers who helped to establish the American Geophysical Union, he has maintained an active interest through the years.

He has directed major projects in seismology which have materially advanced our knowledge of Earth physics and has conducted a score of minor projects which in the aggregate are equally important because of their basic potential value.

Of outsanding practical importance was his sponsorship in 1936 of a research program which demonstrated the successful use of microseismic measurements in detecting and tracking tropical hurricanes. The system of tripartite stations developed by him and his colleague, the Rev. Dr. J. Emilio Ramirez, S.J., in their research at St. Louis University was subsequently employed by the United States Navy in establishing a hurricane-warning network of stations in the West Indies.

This project over a period of four years, has proven 100 percent successful in detecting and tracking destructive tropical hurricanes. A similar network of stations is now being established on island bases in the western Pacific for the purpose of tracking the violent typhoons of the area.

Father Macelwane's book on Theoretical Seismology, published in 1936, reveals such a complete mastery of classical wave theory and its application to seismic-wave propagation that it serves as a final stepping stone for all who would venture into the realm of pure seismological research. His scholarly understanding of seismology and its relation to other geophysical fields, especially meteorology and geomagnetism, is revealed in more than a hundred papers and monographs. These have appeared in professional geophysical and geological publications as well as in periodicals of broader and more popular scope. His recent book, entitled *When the Earth Quakes,* attests to his deep personal desire that the layman as well as the specialist

should know at least some of the mysteries of the planet on which we live.

Father Macelwane was primarily responsible for the reorganization in 1925 of the Jesuit Seismological Association, thereby insuring the active participation of all American Jesuit seismological stations in observational and research programs. His efforts for Geophysical Technology at St. Louis University, and the final realization of that desire in 1944 must have been a matter of personal pride as it was a notable achievement. Certainly we owe much to him for the highly trained geophysicists which that institution is now turning out annually.

As a member of the National Academy of Sciences and the National Research Council, as a trustee of St. Louis University, as ex-President of many scientific organizations and a member of even more, and as a representative of this country to many international geophysical gatherings, he has made himself an integral and effective part of our effort to advance the cause of geophysical knowledge.

His success is a tribute not only to that ancient order of scholarly Jesuits, who strove for the truth in scientific as well as ecclesiastical matters, but it is also a source of profound pleasure to all of us who know him personally.

Father Macelwane's Response

President Meinzer, Admiral Colbert, Members of the American Geophysical Union, and Friends: Most of us remember well the occasion, ten years ago, when William Bowie came forward to receive this medal which had just been created to honor him. The American Geophysical Union honored itself in honoring Bowie because his life was an extraordinary exemplification of the two things which the Union represents, research in the Earth sciences and cooperative effort in its prosecution.

I appreciate more than I can say my selection by the Committee as the recipient of this year's award of the

William Bowie medal. I am grateful above measure for the testimony of the esteem of my fellow scientists embodied in Admiral Colbert's citation.

But in all sincerity I must plead that all my life long I have been at the receiving end, so to speak, of the cooperation which the medal symbolizes. Whatever I am as I stand before you I owe to the Catholic religious order to which I belong. I came to the Jesuits a country boy with only a high school education and even that received under their auspices. They gave me broad scholarly training, unusual scientific opportunities, generous support, and unfailing encouragement—the best cooperation a man ever had. In my later years I could not wish for finer scientific cooperation than I have always received from my colleagues at Saint Louis University, at the University of California, and in the wide circle of fellow scientists in the United States and abroad.

When there was question in 1925 of founding the Jesuit Seismological Association it was Harry Wood and Arthur Day who helped to bring it about. Inside that organization I have always met with most generous cooperation. In the organization of the Eastern Section of the Seismological Society of America it was Hodgson and Heck and Bailey Willis whose cooperation made it possible. Again it was Heck and Watson Davis who joined with me in starting the three cornered program which has worked so well for the preliminary determination of epicenters of earthquakes. I could go on indefinitely.

In this divided world with atheistic statism arrayed against Christian freedom of the individual and Western culture we need the object lesson of scientific cooperation. Western civilization stands at the crossroads today as it did when the iron curtain of Islamism was sweeping over much of Asia, Africa, and Europe, and was permanently halted at the gates of Vienna.

But the American Geophysical Union with its William Bowie Award stands for more than all this. Its motto is *unselfish cooperation*. Now unfailing selfless-

ness requires a powerful motive. Sometimes it calls for heroism to conquer human greed. There is a greed for money and there is a greed for power. But these are not the usual pitfalls that engulf the scientist. For him there is a greed that is just as ugly. It is a greed for glory, a self-centered, ruthless seeking for the credit of a great name upon Earth. It is the greed that will filch a finding from a trusting friend, that will snatch the credit for another's hand.

Ladies and gentlemen, there is only one motive that is powerful enough, not only to hold man's greed in check always and under all circumstances, but to make him really unselfish in all his dealings with his fellowmen. Ethics alone will not do it when the crucial occasion comes. The only motive that is strong enough is Christian charity, the charity that makes us love each other not only to the extent of the Golden Rule, but that we love one another as Christ has loved us—"greater love than this no man hath, that he lay down his life for his friend." That is unselfish cooperation and it is a high ideal that is held up to us in the Bowie Medal. It makes one feel small indeed in accepting tonight's award. I thank the Committee and you, Sirs, Mr. President and Admiral Colbert.

JESUITS IN THE PHILIPPINES

1899-1934

THOMAS B. CANNON, S.J.

Previous installments of this chronicle of the history of the Jesuits in the Philippine Islands have covered the years up to the end of the Spanish domination and the beginning of American control.* The following pages resume the narrative of that history as it unfolded through the ensuing period, during which the American flag was over the Islands.

While General Otis was Military Governor, an investigation was started into the rights of the Dominicans to the San José College estate, which since 1870 had been used for the Santo Tomas Medical School. The United States Government entered suit for the possession of the estate, on the grounds that the U. S. succeeded to the claims of the Spanish Government which had taken over the foundation at the time of the Suppression of the Society. Gen. Otis ordered the Santo Tomas Medical School to be closed for a time; but later permitted it to continue classes 'til the question should be settled. The case was one of the most celebrated of recent years in the Orient. The question to be decided was: who really owned the estate—the Government or the Archbishop, or the Dominicans, or the Jesuits?

In March 1899, the First Philippine Commission took up the task of government; it consisted of Dewey, Otis, Schurman, Denby and Worcester. Its offices were held in the building that is now the Maryknoll Sisters' Hospital, St. Paul's. (It had been built for a seminary. In 1904, it became a hospital.)

By April, 1899, there were 130 Jesuits in Manila. In July, many embarked for Spain. A number were still being held prisoners in Cagayan. By September,

*See THE WOODSTOCK LETTERS, LXV, 333-355; LXVI, 115-127, 228-249, 364-386.

fifty Jesuits had been sent back to Spain; but Aguinaldo refused to treat of freeing the Fathers who were prisoners in Mindanao. Possibly that was out of his control; for on one occasion he freed two Jesuits who had been imprisoned in the interior of Luzon, saying that it was a mistake, and that "he found no fault with the Jesuits." These Fathers were on a missionary trip; when the friars lost control, a number of Jesuits formed a sort of mission band to circulate through the provinces and keep up the religious spirit. Fr. Algue made several trips to Cavite. At this time there were in prison 190 Augustinians; 163 Dominicans; 96 Recoletos; and 80 Franciscans. Many of the friars were shot, many knifed, many others died of hunger. Only one bishop—the Archbishop of Manila—was in his diocese in the year 1899. Of all the religious orders, the Jesuits seem to have suffered the least, and to have been the most respected. Many towns of Mindanao clamored for the Fathers' return almost as soon as they had left. General Bates, the governor of Mindanao and Jolo, in 1899, testified that the people of Zamboanga, Isabella, Cotabato, Polloc, Davao and Mati had requested him to see that the Jesuit missionaries returned.

The Observatory

The disturbed condition of affairs in the Philippines gave occasion for a violent attack on the Manila Observatory by one Doberck, a German Protestant, who was Director of the Hong Kong Observatory. Since 1884 (according to Fr. Algue) he had been trying to destroy the Manila Observatory. He now addressed himself to the American authorities, charging that the Philippine Weather Bureau was in the hands of ignorant priests, men without any scientific education whatever, etc., etc.

The Secretary of War cabled orders for an investigation. But this only redounded to the glory of the Jesuit scientists. Fr. Algue won a great victory. But

he was not content with convincing Admiral Dewey and the Philippine Commission. He sent a circular letter to all the scientists in the Orient, asking for their judgment; and he won a complete vindication of the Observatory by all the merchants and consuls of every nation, and by the leading newspapers of the Far East. "The Manila Times" (now defunct) carried a remarkable article to the theme of "Give the devil his due"—explaining that the editors had no love for the Jesuits, etc., but the Jesuits had done a stupendous work for humanity in their conduct of the Weather Bureau under the Spanish regime and during the war.

Admiral Dewey repeatedly acknowledged the success of the Observatory's predictions while he was in command of the fleet. All during those terrible times, the Spanish Jesuits continued to send out the weather and typhoon warnings, though the American fleet would have been rendered helpless, it is said, by their omission. After the occupation of Manila, Admiral Dewey, accompanied by his entire staff, paid a formal visit to the Observatory to thank the Directors for their humanitarian spirit. In 1900, the Captain of the Port of Manila (Lt. Commander, U.S.N.), testified that in a year and a half of service he hadn't known a single prediction of Fr. Algue to fail.

Succeeding events brought the Manila Observatory more than ever to the fore. Early in 1900, Fr. Algue published his work on "Cyclones in the Philippine Archipelago"; it was soon translated into French, by order of the French Ministry of Marine; and later into German. Soon afterwards, the Manila Observatory was recognized by the American government as the official Weather Bureau of the Philippine Islands and an annual allowance was set aside for its support. The American Government asked the Jesuits to compile data of general information—historical, ethnographical, scientific—about the Philippines; and Fr. Algue with his assistant, Fr. Clos (later Bishop), was invited to Washington to supervise the printing of this monumental work. It was called "El Archipelago Filipino"

and was published in two great volumes. (One thousand free copies were given to the Society; 800 were put on sale at the "Messenger" office, and 200 taken to Manila.) Fr. Algue then travelled through Europe, inspecting observatories; but he found none that could surpass his own.

End of Fighting, 1901

In June, 1900, the Second Philippine Commission began to function—composed of Taft, Worcester, Wright, Ides and Moses. On March 23, 1901 the long-drawn-out guerrilla warfare was practically ended with the capture of Aguinaldo. In July, 1901, William H. Taft became first civil governor of the Philippines.

In the same month (July 1901) the last Jesuit prisoners from Mindanao got back from their long captivity. Most of them immediately began teaching, for the Ateneo and Normal School had suddenly expanded after the peace had been established, and both schools were short-handed on account of the number of Jesuits who had been sent back to Spain. Old missionaries after 8 or 10 years on the missions and two or three years in captivity, got back once more to the confinement and drugery of teaching. (Not a few of these missionaries, as we learn from the catalogues, had been superiors in Manila before going to Mindanao.) The Ateneo had 900 students in 1901 (200 boarders, 100 half boarders, 600 day scholars) whereas the Dominicans had only 30 boarders and scarcely any day scholars at all. With so many boys and so few teachers, the classes at the Ateneo that year were very large; some Fathers had 100 boys in class. It seems impossible; but the system of Spanish class discipline was well arranged; a study of it would be very profitable. A number of minor details were attended to by class officials; "sides" were chosen to facilitate teaching, and the officers of adverse camps were publicly proclaimed at quarterly sessions known as the "*Promulgacion de Dignidades.*"

It is interesting to note that as early as 1901, the

Spanish Fathers told a visitor that they were considering the erection of a new college outside the Walled City!

In the latter half of 1901, Jesuit missionaries returned to Mindanao, and once more opened up the missions at Zamboanga, Davao, Caraga, Surigao, Butuan, Talisayan and Dapitan. General Arthur MacArthur, (father of General Douglas MacArthur) in command of American troops in the Islands, showed great kindness to the returning missionaries. He gave each of them letters of introduction to all commanding officers.

At the same time, the American public school system was introduced. The first superintendent was an American priest, Father William McKinnon, a navy chaplain; but he was soon transferred to another section, and a young lieutenant took his place. The American school inspector was not very cordial; he was evidently a man of little education. He saw "*urbanidad*" listed among the subjects of instruction at the Ateneo, and he said with contempt that they could leave that out, as it wasn't taught in American schools. The Fathers remarked in Spanish that it certainly wasn't taught where he had studied!

The laws on public instruction forbade teachers to speak of any religion, though the parish priest was explicitly granted the right to come in to the school to teach religion for one-half hour three times a week. This however did not satisfy the Jesuit missionaries; and most of them in Mindanao determined to run separate Catholic schools. Young, inexperienced American lieutenants—many of them no more than 25 years of age—acting as commandants in the towns, attempted to intimidate priests and people into sending the children to the public schools. Where the priest was a Filipino, or unfamiliar with American laws, they generally succeeded; but they did not have much success against the old Spanish Jesuits. One American lieutenant actually led an attack against a *convento* which housed a Catholic school! There were some beautiful specimens of the the noble American solider in the

Philippines in those days! Two young officers told Father Urios (then in his 27th year as a missionary in Mindanao) that they would have to use up on him all the cartridges in their belts if he kept his school going. Another Lieutenant, after being shown by the Jesuit Father that the Catholic school was conducted entirely according to the laws, concluded the argument by saying: "You can't have your school, *because I don't want it!*" Then this fellow ordered the Catholic school closed during the public school hours. However, a number of these officers were summarily removed from their posts by General Davis, on complaint of the Fathers.

The American school authorities wished the Jesuits to continue directing the Normal School—but on condition that religion be dropped from the curriculum. As this would not have been in accord with the Society's ideals, the direction of the school was allowed to pass into other hands. This happened in 1901. The Jesuits were the first religious to give up government aid for the schools in order to insure independent religious education.

After San Javier ceased to be a public school, a private normal school course under the same Jesuit staff was continued until 1905. In addition to this private course, a preparatory seminary was opened in 1901; Archbishop Harty and Msgr. Guidi, the Apostolic Delegate, requested the Society to train young candidates for the priesthood; and from that time on the old normal school was known as the Seminary of San Javier.

In December 1901, the Spanish government officially informed the Spanish Fathers at the Observatory that they had forfeited their Spanish citizenship by taking the oath of office under a foreign government. On the other hand, no foreigner (or Filipino) in the Philippines is allowed to become an American citizen. The Fathers were literally men without a country!

In 1901, Gregorio Aglipay, a dissatisfied Filipino priest, whose ambitions had been stirred by ecclesias-

tical, political and military responsibilities showered on him during the Revolution, finally took the fatal step of severing his connection with the Church, and became "Obispo Maximo" of the "Filipino Independent Church," the founders of which were Isabelo de los Reyes and another dissatisfied priest, Pedro Brillantes. Aglipayanism spread rapidly, as the people were told that it was just the same as the Catholic Church, except that it was run by Filipinos; and they would have to be Aglipayans if they wanted to be patriotic. Some American officials encouraged Aglipayanism, thinking it would help to break the tie with Spain. Many priests went over, hoping for benefices; they retained possession of the churches. At one time there were two million Aglipayans.

1902

On August 10th, 1902, Fr. William Stanton, S.J., was ordained in Manila by the Rt. Rev. Martia Garcia, Bishop of Cebu and Administrator of the Archdiocese of Manila. Fr. Stanton was the first American Jesuit in the Philippines, besides being the first American ever ordained there. He spent three years in Manila (before going to Tertianship and then to British Honduras); he was attached to the Observatory, and did some notable scientific work. During his stay in the Islands, he discovered 67 new varieties of hymenopterous insects, of which one genus and eight species are named after him.

During the first years of the American occupation, there were continual insults to the Faith in the Manila Press. One particularly offensive article in 1902 told a fantastic story about Ateneo boys insulting the American flag. Fr. Stanton wrote a reply and told the real story: The color guard was raising the flag over old Fort Santiago, as a number of Ateneo boys went by, laughing and shouting with joy, for the vacation had just begun. There was a hitch in the flag tackle and the flag wouldn't go up; and the annoyed soldiers thought the boys were laughing at them. It gave the

papers another chance for an attack on Catholic education. Fr. Stanton's article was printed in "The Times" and seems to have had a good effect. He said in part:

"The Catholics of the Philippines have been insulted in the columns of the Manila Press by men of the same ilk for many a month past. We have let pass in silence a number of these effusions of bigotry and of ignorance; but it is well to remark, if peace and harmony are ever to come out of the present chaos in the Philippine Islands, it will never be promoted by insulting the religion or the missionaries of the religion of practically the whole Filipino people and of the largest body of professing Christians in the United States!"

It is well to mention here that these three or four anti-Catholic, anti-friar, anti-Filipino American newspapers in Manila soon had to change their policies or go out of business; for two of their editors were brought up and convicted of sedition, while a third was forced to sell out.

The Ateneo in 1902 had a total of 1,100 students, 350 of whom were boarders. All accommodations were reserved three months ahead of time—before the vacation. The Normal School, functioning privately, had a total of 750 students, of whom 180 were boarders. Two weeks before the opening of class, all the Normal School reservations had been taken.

In 1902 Fr. Algue issued a complete report on the climate of Baguio, directing attention to its advantages as a health resort.

Before 1900 there were 1,300 friars in the Philippines, taking care of 746 parishes and 221 mission parishes. By 1903 there were only 250 friars left in the Islands.

1904

The 1904 registration at the Ateneo showed a total of 1175 students. (265 boarders; 103 half boarders; 807 day scholars.)

The Normal School (private course) continued to

hold classes in the building on P.Faura St. during the year 1904-5, and was then dropped.

At the end of 1904, Archbishop Harty requested Fr. Fidel Mir, Rector of the Seminario de San Javier, to take charge of the so-called "Seminario Conciliar," which at that time was under the direction of secular priests. It was housed in the building which stands between the Archbishop's Palace and San Ignacio Church—the same building which for many years was rented by the Ateneo from the Archbishop and was known as "Xavier Hall." The Conciliar (or Diocesan) Seminary continued in that building until 1909, while the Seminary on P. Faura Street was conducted as a separate institution. Fr. Fidel Mir, and after him, Fr. Pio Pi, was Rector of both seminaries. For the Conciliar Seminary however, a special "Director" was appointed, in the person of Fr. Joachim Vilallonga, who was at the same time Minister of the Seminario de San Javier. From 1909 to 1914, it seems, both preparatory and major seminary were housed in the P.Faura St. building.

In 1914 San Javier ceased to be the Diocesan Seminary. Owing to the difficult economic status of the diocese, Archbishop Harty could not meet the expenses of so many boys. Then the Vincentians (otherwise known as Lazarists, or "Paulistas,") took charge of the seminarians from San Javier.

Philippine Jesuits carried off a number of prizes at the Louisiana Purchase Exposition held in St. Louis in 1904. The more important ones were as follows:

Grand Prize—to Manila Observatory as model meteorological-seismic station of the first class.

Grand Prize—to Fr. Algue for inventing the Barocyclonometer and the Refraction Nethoscope.

Grand Prize—to Manila Observatory for large relief maps of the Philippines (110 by 75 feet.)

Gold Medal—to Fr. Algue for improved micro-seismograph.

Gold Medal—to Fr. Pastells for editing "Labor Evangelica."

Gold Medal—to Jesuit Fathers of P.I. mission for Geographical Atlas of 30 maps and for "El Archipelago Filipino."

Gold Medal—to Fr. Algue for collection of mounted specimens of Philippine woods.

Gold Medal—to Fr. Algue for mounted specimen of a python.

Gold Medal—to Fr. Suarez for seismographic pendulum.

Gold Medal—to Jesuit Fathers of P.I. mission for maps of Mindanao.

Gold Medal—to Ateneo de Manila Book Exhibition.

Gold Medal—to Ateneo de Manila for Rizal's bust of Fr. Guerrico.

Gold Medal—to Ateneo collection of paintings on conches, done by Prof. Fuster.

1905

In 1905, the present Cardinal Dougherty of Philadelphia, who was then the Bishop of Neuva Segovia, asked the Society to take over the administration of his diocesan seminary at Vigan. Just when this seminary was founded, is not quite clear; the Vincentians had charge of it from 1872 to 1876; the Recoletos from 1876 to 1905. Father John Thompkins, who was the first member of the Maryland-New York Province to be assigned to the Philippines, had arrived in 1904 and had spent a year at the Ateneo. He was one of the first few Fathers sent to Vigan, and he spent sixteen years there. THE WOODSTOCK LETTERS contain many accounts of his labors. The yearly average of students at Vigan ranged from 300 to 400.

Missions

In 1905, Cagayan became the headquarters of the missionaries in Northern Mindanao.

During the same year, some of our Fathers gave a mission in the parish of San Nicolas, Cebu. Fr. Martin brought back to the Sacraments 100 people who had been away for 30 or 40 years. One old fellow had been

away from the Church for 67 years! Fathers Thompkins, McGeary and Murphy gave short missions of two or three days each, at Cavite, Cebu, Corregidor, and in Bilibid Prison and on the American battleships. (Fathers McGeary and Murphy were members of the Missouri Province. Several American Fathers from New York and Missouri had responded to the call for volunteers for English-speaking Jesuits sent out after the American Occupation.)

Within a day or two of Fr. McGeary's arrival, in August, 1904, Archbishop Harty asked him to take charge of the girl's dormitory of the Normal School, which was near the Observatory; and he carried on a religion class and Sodality there all through the two years which he spent in the islands.

In 1905 the Jubilee of the Immaculate Conception was celebrated by the Society in Manila.

In Dec. 1905 a letter signed by Fr. Philip Finegan and Fr. James Monaghan appeared in the "New York Herald," appealing to American Catholics to help the American Fathers' work in "garrisons, hospitals and prisons in and about Manila, by sending Catholic books, papers, magazines, beads, pictures, etc." There were then six American Jesuits in the Islands—Fathers Lynch, Thompkins, Finegan, and Zwack of Md.-N.Y., and Fathers McGeary and Monaghan of Missouri. Fr. Finegan was then chaplain of Bilibid Prison. On Sundays he said his first Mass at Bilibid and his second at Fort McKinley, which at the time was the second largest fort in the world in respect to the number of soldiers.

The Diocese of Cebu was extended in 1905 as far as Guam — totaling 1,800,000 souls. There were four American Bishops then in the Islands, Archbishop Harty of Manila; Bishop Hendrick of Cebu; Bishop Dougherty of Vigan; and Bishop Rooker of Jaro. (Neuva Caceres was the only diocese without an American bishop.)

1906

In 1906 a Leper Colony was established by the Philippine Government on the Island of Culion. The Society was asked to undertake the spiritual care of this "Isle of Sorrow"; Father Manuel Valles was sent there at once, as first chaplain. Soon afterward, Father Thomas A. Becker was appointed assistant. The first church at Culion was part of the old Spanish fort which was an outpost of defense against the Moros who during the 17th and 18th centuries raided and plundered the Christian Filipino towns south of Manila. The old fort made a poor church, yet it served for 28 years. In 1934 Father Hugh McNulty, first American superior at Culion, was able to complete the construction of a new church more worthy of the majesty of the Mass. Ninety per cent of those who died at Culion since 1906 had "all the Sacraments." Fifty per cent of the non-Christians dying there were baptized.

In 1935 there were two Jesuit priests and a brother at Culion; and about 7500 lepers. The Society built two private hospitals on the island, supported by alms. 'Til 1921, it seemed that the Society was the only organization interested in Culion. The Philippine Government made an annual appropriation for the colony's support, but politicians did not hesitate to cut it, in order to build up a little graft for themselves. General Leonard Wood, as governor-general, visited the island and saw the condition of things; and though he was not able to overcome the opposition of the politicians, he personally founded a fund made up of private subscriptions, known as the "Philippine Anti-Leprosy Society," to care for the comfort and personal welfare of the lepers. More than that, Doctor Wood realized that little progress could be expected toward the eradication of leprosy at Culion unless special research work was provided for. In 1925 he started a campaign in the United States for a fund to support this work. After his death, the fund was named "The Leonard Wood Memorial for the Eradication of Leprosy." Since

then Culion has been a brighter place, and so many cases have been cured there that the age-old concept of leprosy as an incurable disease is gradually being changed.

Soon after the establishment of the public school system, the Archbishop was confronted with a new problem: Catholic students from the provinces came to Manila to attend the public schools, boarding in private houses of all descriptions. As a result, the Catholic atmosphere was entirely lacking in their lives. Fr. Finegan conceived the idea of a Catholic dormitory, and in 1906 he began soliciting funds for it from the people in the United States. He returned to the U. S. in 1912 and collected $25,000, which he sent to Archbishop Harty. An American Augustinian, Father McErlain, assisted in the work, collected the rest of the money needed, and supervised the building. It was finally completed and named St. Rita's Dormitory. (St. Rita's is now being conducted by a Maryknoll Father.)

After Taft had resigned the claim of the United States Government to the San José Estate, in favor of the Archbishop of Manila, the question of possession, it was felt, was pretty well decided, and the Archbishop tried to take possession. But the Dominicans were in actual possession and in 1906 the Dominican claim was confirmed by the Pope through Cardinal Merry del Val. (It was said that the Society could easily have obtained the property by suing for it; but this the Jesuits had agreed not to do, before they were allowed to return to the Philippines in 1859.)

In 1906 died Father Ramon Ricart, who had spent *58 years* as a missionary in various lands.

1907

In the Spring of 1907, two Jesuits from Cagayan made a tour of the Society's old mission field in Leyte, giving parish-to-parish missions, with almost unbelievable success. In Malitbog, 3000 out of 8000 people

in the town went to confession. In Maasin there were again 3000 confessions—some having been away 20 or 30 years. Some time before this, the church and *convento* which the old Jesuits had built at Maasin had been accidentally destroyed by fire. In Matalom, there were 4500 confessions; the Fathers heard for 13 hours a day. In Hilongos, they found ruins—material and spiritual. The church built by the old Society had been burned by American troops; there had been no priest there in almost ten years. The people stood in line for confession from 4 A.M. to 8 P.M., many of them fasting. One old man, 86 years old, was carried to the chapel in a hammock; he had been away from the Sacraments 66 years! In Hindang there were 5200 confessions; in Baybay, 3500.

Fr. Denis Lynch, in 1907, conducted a series of little missions for American soldiers all through "Moroland"—going over the trail from Camp Overton to Malabang in Lanao, and then visiting all the posts in Davao, Cotabato, Zamboanga and Jolo. Later he gave several seven day missions on the Island of Camiguin.

In 1907, Bishop Henrick of Cebu sent an appeal to American Catholics for $1000 to put a roof on the ruined church at Tagoloan. In his appeal, he wrote a stirring eulogy of the old Jesuit pastor of Tagoloan, Fr. John Baptist Heras, S.J., saying that in the 35 years of his missionary life, Fr. Heras had baptized 50,000 persons! The Bishop wished to show some recognition of the old missionary's great work; and he thought that the repair of his church would most delight the old man's heart.

One of the American Fathers in Manila wrote an enthusiastic account of the return of Archbishop Harty in 1907, from the United States, where he had gone in the interests of his diocese. The day the Archbishop returned, every whistle in the harbor and in the city blew; a parade of boats met the ship; bands played him to the Cathedral. After the "Te Deum," when leaving the Cathedral, the horses became scared of the crowd and could not be controlled; and a group of

Americans dashed in, unharnessed the horses, and themselves pulled the Archbishop's carriage up to the door of his palace.

A small observatory was built by Fr. Algue in 1907 on Mount Mirador, Baguio, Mountain Province, to serve as a first class station of the Weather Bureau. Later, improvements were made to accommodate the Jesuit teachers from Manila during the extremely hot months of April and May. The house is a mile above sea level. Its actual builder was Bro. Riera; the cost was $40,000. The laying of cables between Celebes and the Caroline Islands and Guam, during the years 1905-1907, greatly faciliated the work of the Weather Bureau.

On October 17, 1907, a reception was held at the Ateneo in honor of Secretary of War Taft. The Apostolic Delegate and Governor General Smith (who was a member of the Ateneo Men's Sodality) were also present. An English play, "The Upstart," was presented. Fr. Añon, rector of the Ateneo, in a notable address, acknowledged the debt of the Society to the United States Government for assistance during the crisis.

The Supreme Court finally rendered a decision in 1907 on the question of the ownership of Catholic churches which had been seized by Aglipayans. It was not an easy problem to solve; as in many cases not only the people of a parish but the priest also had turned Aglipayan. However, the Supreme Court ordered all the churches returned to the Catholic Bishops. In some cases, devout but ignorant people had been deceived by so-called Aglipayan "priests," who were such adepts at imitating the priestly functions that the people could not tell the difference. An Aglipayan—to cite but one example—had taken possession of a Catholic church; he was saying what he pleased to call the "Mass." When he omitted the Sanctus, the sacristan, a good old man who had been in the service of the church for many years, came up and reminded him of the omission. By way of reply, the Aglipayan struck the old man a blow. The sacristan returned the compli-

ment and fled; the "*pari-pari*" raced after him, through the sacristy and the church and through the town, clad in the sacred vestments—until both were arrested!

A great Thanksgiving service was conducted that year by Fr. Finegan and Fr. McDonough, who had both arrived in the Islands a few months previously. The Protestants were striving to make an American Protestant feast out of Thanksgiving Day. But a lasting impression was made by the Catholic ceremony that day in the Cathedral, where a Solemn High Mass was celebrated in the presence of the Archbishop, attended by the Governor General and most of the notables of Manila.

Just before Fr. Monaghan's departure for the United States (in 1907), he was surprised by a *despedida* party held in his honor in the Archbishop's palace, to express the sorrow that the Manila community felt at losing him. Among those present were the Governor-General and his wife, generals, judges, politicians and many others. They presented him with a purse of $1000.

The total average attendance at the 13 Manila Catechisms centers under the direction of Jesuits in 1907 was 40,000; of this number, half were men. A center was being directed in Vigan at the same time, by Fr. Alfonso, with an attendance of 900.

There were 1,300 boys attending the Ateneo that year; 200 had to be refused admittance, on account of lack of room.

1908

An interesting item is found in a ruling handed down by Justice McDonough in 1908 concerning friar lands. The total holdings of the friars during three and a quarter centuries were valued by the United States at $7,500,000. (This of course did not include the Society's property.) Mention was made at the same time of a single religious corporation in New York said to own property valued at $50,000,000.

In 1908 there were 140 Jesuits in the Philippines.

The number had risen steadily from 10 in 1860 to 167 in 1898; during the war it dropped to 96 in 1900; then gradually increased.

In 1908 Fr. Algue established a small meteorological station on the Island of Culion.

1909

During the year 1909, Episcopalian ministers solicited money to build "the Catholic Chapel" in Baguio! Their defense was that they were the same as Catholics except for not recognizing the Pope.

In June, 1909, Fr. Denis Lynch was cited for bravery in a report of the Chief of Constabulary to the Gov. General. On June 6th, the Constabulary soldiers at Davao rose in mutiny; the Governor, all the white people, the women and children, fled to the Convento, the only strong building in the town. A very old Spanish priest was pastor, but the work of helping the people fell to Fr. Lynch, and he proved himself a real hero of charity. The mutineers laid seige to the Convento. It was under fire all day. Two men were killed and 6 wounded. The walls were riddled with bullets. Finally the old pastor prevailed on the soldiers to cease firing.

Registration 1909 showed a total of 1,400 students at the Ateneo.

A night school for laboring classes was begun at the Ateneo by Father Vilallonga in the same year. The subjects taught were: English, Spanish, Bookkeeping, Arithmetic, Drawing, Stenography.

The Ateneo's Golden Jubilee (1859-1909) was celebrated on December 8, 1909. At noon on the 7th a great banquet was given in the Ateneo patio to 500 poor people. All the blind and the lame and the halt and the beggars of the street sat in state and were waited on by some of the most prominent men of Manila, alumni of the college, including the mayor, doctors, lawyers, bankers, etc.

A literary *velada* was held on the evening of December 7th.

On the morning of the feast itself, the Archbishop of Manila pontificated at a Solemn High Mass and "*Te Deum.*"

The collegiate-religious procession on the evening of December 8th was the largest ever seen in Manila; 6000 persons were in the line—Americans, Spaniards, Filipinos. Heralds on horseback went ahead; twelve bands and an orchestra led the various sections; and at the end of the procession marched the Archbishop and the Bishops of Vigan and Jaro.

The festivities were concluded on the 9th with a Solemn Mass of Requiem for the deceased professors and alumni and a banquet for the living alumni and distinguished guests.

A unique part of the celebration was a series of contests open to the alumni: a medical contest for the best paper on a subject then of great importance in the Philippines, "Intestinal Parasites"; this was open to doctors only; the first prize was $300; the second $150, the Ateneo reserving the right to publish 1000 copies of the successful essays. There was also a contest in history on the subject, "The Evolution of Education in the Philippine Islands." In literature, the prose contest had as its topic "The Present State of Spanish Letters in The Philippines"; while the poets had to write on "*Alma Mater.*" The prize for the best poem was awarded to Fr. José Siguion, S.J., then a novice-priest in Spain.

Four thousand colored picture postcards of the Ateneo were printed in Germany for the Jubilee. The chairman of the Jubilee Alumni Committee was the Hon. Gregorio Araneta, Secretary of Justice.

Bishop Brent, Protestant Episcopal Bishop of the Philippines, the only Protestant mission leader who had refused to be a party to the Protestant division of the Catholic Philippines, and had restricted his work to instruction of the pagan tribes, wrote in the "Outlook" during 1910: "The Jesuits—the most self-obliterating and the greatest missionaries of modern history—have succeeded because they are learned,

skilled in science and experienced in almost every trade. Their lay brothers are not the least important members of their order."

1910

In 1910 property was acquired at Antipolo for the purpose of transferring to it the Magnetic section of the Observatory. The instruments were being continually disturbed by the trolley-cars and traffic of Manila and it had become impossible to record the seismic phenomena exactly. The property at Antipolo includes a small house and the small, solid, instrument building.

A richly bound album of photos of the Jesuit Cathechism Centers in Manila was sent in 1910 to Pope Pius X. He wrote a beautiful letter in reply, addressed to Fr. Clos, then Vice-Superior of the Mission.

In 1910 Fr. William McDonough, after three years as pastor of the American congregation in Manila, was sent to Zamboanga in response to General Pershing's request for a chaplain. (Pershing was then Military Governor of Mindanao.) Thus began Fr. McDonough's ten years of heroic work in southern Mindanao. He was the only American priest on the Island; Fr. Becker had gone to Culion the year before and Fr. Lynch had been sent back to Manila, a physical wreck, in October 1910, to be operated on for cancer of the lip. Fr. McDonough during all those years was the chaplain of the American soldiers at all the posts in Mindanao, and he visited them regularly, going over the island trail which even today it is not safe to travel without a constabulary guard. But Fr. McDonough could go in safety where a squad of armed soldiers feared to pass. He had the confidence of the Moros, and they respected him. In 1911 his interest in the Moros was further increased when he was made a pastor of the Sulu Archipelago, south of Mindanao, a chain of islands inhabited chiefly by Moros. This was in addition to his duties among the Americans. He became in fact a friend and father to the Moros, seek-

ing them out on distant islands and inland towns. He sailed in frail open vintas from Zamboanga to Borneo and from Jolo to Cotabato and Davao. Once while on one of these trips he was pursued by hostile Moros, but, using sail and paddles together for 20 hours, he and his men escaped.

When he opened his church in Jolo in May, 1911, the tiny American population of the town gave him a great welcome, and presented him with $500 to help in repairing the church. When Gen. Wood carried war into the Moro country, Fr. McDonough was in Jolo during the worst of the fighting; the town was within range and bullets flew thick and fast; and more than once he said Mass in the open air surrounded and protected by a circle of fixed bayonets. The greatest work of his life was his Moro Catechism, which took six years to finish. It was published just before his death in Zamboanga in 1920. (It is printed in Arabic characters.)

In 1910, Msgr. Agius, Apostolic Delegate to the P.I., went to Rome. From there he cabled to the Archbishop of Manila, asking if he were willing to submit the case of the ownership of the San José Estate to adjudication in Rome. The Archbishop gave ready consent; and on April 13, 1910, the Pope surprised both the Archbishop and the Dominicans by ordering the estate to be turned over to the Society! On April 14th, the General cabled Fr. Mir, superior of the mission, to take possession in the General's name. But the Dominicans were not ready for the unexpected decision, and held up the act of transfer, while they demanded $120,000 which they claimed to have spent in improving the medical school. They closed the schools of medicine and pharmacy, claiming to be unable to run them without the estate; but the Pope ordered the medical school reopened, and the students went back to class.

Next, a suit was started against the Apostolic Delegate, as representative of the Pope, by a certain Sugar Company, for $58,000 said to have been loaned to the

San José College Estate. Several more years passed before the tangle could be unravelled. The estate consists of two large *haciendas* and some city property. The value of the whole in 1910 was about half a million dollars. The college had had an uninterrupted existence for 315 years. The decision of the Holy See in handing the estate back to the Society is based on the will of Figueroa:—The property is to be used for the education of priests, and is to be under the administration of the Jesuits. (Cf. A.A.S. 1910. Letters to Apostolic Delegate Agius.)

1911-1912

When the See of Zamboanga was created by Pius X in 1911, and Bishop O'Doherty (now Archbishop of Manila) came to take possession, it was Fr. McDonough who welcomed him, and conducted him on a visitation of his diocese.

In the vacation of 1911, Fr. Juan with the help of seminarians, started a mission among the primitive Aetas on the shore of Manila Bay opposite the city. The mission was to be continued by the parish priest of Samal.

About the same time (1911), the Christian Brothers opened La Salle College in Manila.

In 1912 the question came up of reinterring the remains of Rizal under his monument on the Luneta (the spot where he was executed.) It was the officially expressed wish of the Governor General that the "ceremony should have no political or religious character." But it was carried out with Masonic rites. Fr. Pio Pi then published a pamphlet giving a true account of the final conversion and death of Rizal.

In March, 1912, Fr. Algue received the honorary degree of Doctor of Science from the University of the Philippines—the highest honor in the power of the University to confer. (Only twelve honorary degrees have been granted by the university since its foundation.) Pres. Bartlett, the first appointive President of the University, referred to Father Algue as one of

the world's most eminent philosophers and students and one of the greatest benefactors of the Philippine Islands, for he had saved the Philippines thousands of dollars and hundreds of lives.

In the same year, Fr. Algue was invited by the United States Navy Department to visit Havana and Washington in order to study conditions and obtain data for an adaptation of his barocyclonometer for use on the North Atlantic. (In 1897 the instrument had been perfected for the Pacific and has been in use ever since.)

The work which Fr. Algue had to do was to determine the normal pressure at different latitudes on the Atlantic. The barocyclonometer shows the variation from normal atmospheric pressure. When the variation from the normal pressure is known, it is possible by observing the direction and velocity of the wind, to detect a hurricane at a distance of 500 miles and to calculate the path it will take. Ships equipped with the instrument have no difficulty in keeping clear of storms in the Pacific and East Indian Oceans; shipwreck due to storms has been almost entirely eliminated by this device. In the eastern tropical seas where storms are most frequent, a typhoon cannot, since the invention of the barocyclonometer, take a vessel by surprise; and typhoons are no longer to be dreaded.

Fr. Algue prepared a chart of atmospheric pressure at points on the Atlantic from the equator to the 16th parallel north. At Havana he found accurate observations of the atmospheric pressure in the West Indies for the preceding 50 years; at Washington, he found observations taken along the U. S. and Canadian coasts for 27 years previous. With these data he prepared the dial for an Atlantic barocyclonometer, showing the normal atmospheric pressure at different parallels. The dial is combined with barometer, so that a glance at the instrument shows the variation in pressure wherever the instrument happens to be.

The instruments designed by Fr. Algue were ordered

by the Secretary of the Navy for all naval vessels and Atlantic Naval Stations.

In a speech some time later, Commissioner Dean Worcester said: "Who invented an instrument which makes it possible for any person of ordinary intelligence seasonably to determine the location and direction of a typhoon? Who established a chain of weather stations so complete, and a system of weather forecasting and storm warnings so adequate that every place in these islands which has telegraphic communication is seasonably informed of the approach of the destructive typhoon? Who, in the days when Dewey's squadron was blockading Manila, with the typhoon season on, made storm warnings public so that the hostile fleet might benefit by them, holding it to be a sacred duty, but losing his Spanish citizenship and becoming a man without a country because he performed it? That most modest and unassuming of really great scientists, —Father José Algue, S.J."

In 1912 the Ateneo night school had 12 teachers, teaching Spanish, English, Mathematics, Shorthand and Typing.

Retreats for workingmen at Santa Ana during the same year had great success.

Sometime before the World War, property was bought in the Palomar district with the idea of building there a new Ateneo. The War raised the prices of all materials and the plan fell through. Later, the site was considered undesirable on account of the R.R. Station close by. The property was later sold in small lots.

1913

On March 15, 1913, the Rt. Rev. Peter Hurth, the new Bishop of Nueva Segovia, arrived at Vigan. The welcome and the celebration were conducted by the seminarians. The procession of autos was headed by 40 college boys on horseback, uniformed in blue and white. Arches of welcome had been erected in 36 barrios on the road to Vigan.

Shortly after this, Bishop Foley of Tuguegarao offered to pay all expenses of seminary training at the Vigan College for 4 or 5 poor boys who desired to become priests, if they would go to his diocese when they were ordained. There were no vocations from Tuguegarao.

With contributions generously given by superiors of the Maryland-New York Province, and also by the Directors of the Propagation of the Faith in New York and Boston, Fr. Thompkins opened the "Sacred Heart Dormitory" in Vigan for boys attending the public schools.

Some months after the opening of the Catholic Dormitory, the Protestant Bible Society sold 6000 Protestant Gospels in Vigan, in connection with a religious "*cine.*" A friend of Fr. Thompkins retaliated by running a Catholic cine, for which the admission price was one Gospel. At Fr. Thompkins suggestion, the 500 Gospels which had been presented at the door were burned, reportedly in the public plaza. This incident caused a newspaper sensation, but it was greatly exaggerated. Fr. Thompkins, when asked by the cinema director what to do with the Gospels, jokingly answered "Burn them"—thinking only of a private bonfire. They were actually burned by the children after Sunday School in the enclosed rear courtyard of the Cathedral —*not* in the public plaza, as a Manila paper proclaimed, dramatically devoting to the story a whole front page with screaming headlines.

In 1913 the first Ordinations were held at Vigan. Four priests were ordained. There were then 25 young men in the seminary and 395 in the college. Of the latter, 65 were boarders. In 1905, when the Society took over the Seminary-College, there had been 8 seminarians and 168 college lads. During most of the time that the Society had charge of the seminary, Fr. Thompkins conducted a Sodality there called "The Knights of the Sacred Heart". The degrees granted by the Society at Vigan had been recognized by the government in 1911.

In 1913 the Superior of the Mission, Fr. Francis X. Tena, introduced the custom of wearing white habits in the house.

In 1913 a benefactress gave a small endowment for the beginning of a Philippine Novitiate of the Society. During all of 1913 and part of 1914 the Novitiate was located at Santa Ana villa house, and was known as the "Novitiate of the Holy Family". The first three novices began their probation under Fr. Pio Pi; but he was shortly afterwards succeeded as novice master by Fr. Alfonso, former rector at Vigan. Two more novices entered before the community was transferred to San José in April, 1914.

In 1913 took place the first and only ordinations at the San Javier Seminary.

1914-1920

In 1914, Archbishop Harty transferred his archdiocesan seminary from San Javier to Mandaloyon, Manila, and put it into the hands of the Vincentians (Lazarists, "Paulistas").

The long-disputed question about the ownership of the San José estate was finally settled in 1914 and the foundation with all its property was returned to the Society. The original intention of the founder, Don Esteban Rodriguez de Figueroa, was consulted; and the time having come when the orders of Pius X with regard to the estate could be put into effect, it was thought conducive to the execution of those orders to establish an Apostolic School; and at the same time it was thought proper that the school should bear the original name, San José. The purpose of the Apostolic School was to foster vocations. Degrees were conferred by the Ateneo.

In 1915, Fr. Joseph Tarrago (born May 21, 1879: entered the Society, 1904) contracted leprosy at Culion. He was Superior of Culion. He was later removed to Barcelona.

David I. Walsh visited the Ateneo in 1916 and

made a great impression. He was received as a member of the Ateneo Sodality.

In 1917, the Rt. Rev. Pedro Vigano, D.D., entered the Society. He had been for many years Bishop of Patna in India, but he had resigned his see to seek more humble work. He became a member and ultimately Superior of the Milan Foreign Mission Society; but for years he had had the ambition of devoting his life to the lepers, and at last he entered the Society, in the hope of going to Culion. He finished his novitiate in Spain; and immediately afterwards came to the P.I., arriving in Manila in February, 1920. He took the first boat to Culion, where he labored for a year and a half. Becoming very sick, he was sent to Manila, and in August, 1921, he was sent back to Europe. He died in Rome, at the German College, on November 23, 1921.

In 1918, in addition to the Apostolic School of San José the independent San José Seminary was established. It was not connected with any diocese, but received students from all dioceses.

In 1920, Fr. José Clos, S.J., was consecrated Bishop of Zamboanga. He was the first Jesuit to become a Bishop in the Philippines.

In 1920 died Fr. Antonio Obach. He had spent 53 years in the Philippines. For 48 years he was a missionary at Dapitan in Mindanao; and for 40 years of his stay there, he was the superior.

Transfer of the Mission to American Jesuits

On June 4, 1920, Fr. General wrote to Fr. Joseph Rockwell, Provincial of Maryland-New York, to the effect that it would be impossible for American Jesuits to get passports from the English Government for India. Hence the Bombay mission which shortly before had been assigned to Maryland-New York (1919), would be handed over to Aragon. Americans would go from Maryland-New York to the Philippines; Spaniards would go from the Philippines to Bombay. The Provincial called for volunteers.

The first American Jesuits arrived in Manila in July, 1921. Fr. Francis X. Byrne was appointed vice-rector, then rector of the Ateneo; and Father John Thompkins vice-rector of Vigan. Fr. Charles Connor became Prefect of Studies and of Discipline at the Ateneo, to be succeeded in 1922 by Fr. John Morning.

In 1921 the Bureau of Education ordered the A.B. course in the Islands lengthened to four years. Under the Spanish system until then in use at the Ateneo, high school and college had been combined in a six-year course.

A unique situation prevailed at San José during the year 1923-1924. San José was the regular house of novitiate and had a master of novices and a socius, but no novices!

1925

In 1925 a committee of educators was sent from the United States to investigate the workings of the public school system in the Philippines during the 25 years of its existence. The committee was known as the Monroe Commission. In a summary manner it investigated all the schools of the Islands. In some provinces the investigators did not remain a full day. The commission drew up a lengthy report that fills a bulky volume. The result of its findings was to make the public school system more and more standardized; and to make things much harder for the private schools. The powers of the Commissioner of Private Education were enormously increased, so that it rested with one man to give or deny government recognition to a school—and government recognition is the watchword by which a school is judged.

All this it was impossible to square with the *Jones Law*, under which the Islands were still being governed. Several times American Jesuits raised their voices in protest, and succeeded in defeating measures that would have worked irreparable harm to Catholic schools. The Commissioner of Private Education, however, was still able, at least until the inauguration of

the Commonwealth, to make many burdensome demands, under threat of withdrawing recognition. Private schools were affected by the provisions of the Monroe Commission, because many of them were poorly equipped; but the public schools were not at all affected, though many of them were and are far below the standard set. One of the hardest tasks of the missionaries in Mindanao was to maintain their schools under these conditions.

Twenty Maryknoll Fathers were in 1925 exiled from their missions in China during a more than usually ferocious civil war. They were invited to Manila by Fr. Byrne as guests of the American Jesuits, and the house at Santa Ana was turned over to them. They remained from July to November, 1925. As a result of this, a wonderful spirit of friendship and cooperation has sprung up between Maryknollers and Jesuits.

In 1925, Fr. Byrne returned to the United States. He had done great work in the four years he spent in Manila; and when he left, Archbishop O'Doherty said: "Fr. Byrne found the Church in contempt; he left it in honor." Governor-General Leonard Wood, who had become very friendly with Fr. Byrne, said: "America has lost its best known and most efficient leader in the Philippines."

In the same year, Fr. Algue returned to Spain, to spend his last days in retirement.

In March, 1925, after exactly twenty years of Jesuit administration, Bishop Peter Hurth relieved the Society of the care of his seminary at Vigan, and gave it to the Fathers of the Divine Word. In the years during which the Society had charge of the Seminary, ninety priests had been ordained.

In 1925, Fr. Francisco Sanchez, founder of the Anteneo Museum, celebrated the diamond jubilee of his entrance into the Society and the golden jubilee of his work in the Philippines. He had been the friend and teacher of José Rizal, Bishop Cesar Guerrero, Judge Norberto Romnaldez, Judge Anacleto Diaz, and a host of others. He died 3 years later.

1926-1930

In 1926, after Fr. Carlin became rector of the Ateneo, the Commercial Course was discontinued.

In the same year occurred the death of Father Millan, the Damien of Culion Leper Colony. His day was spent in a continuous round of the hospitals, hearing confessions, giving the Last Sacraments. He built five dormitory buildings—one each for girls, boys, old men, women, and children. His hobby was writing songs and music for his lepers.

It was decided, in 1926, to hand over part of the Mindanao mission territory to the American Jesuits. It had to be done gradually, however, as there were not enough men available. In February, Father John Monahan was sent as the first American Jesuit to Cagayan. In the summer, ten Fathers arrived from the United States and shortly afterwards departed for Misamis and Bukidnon. The Spanish Jesuits were not at once recalled from northern Mindanao; the Americans acted as assistants for about a year.

On Easter Sunday, 1927, the final decree of the separation of the Philippine Mission from the Aragon Province and its annexation to Maryland-New York was read in all the houses of both provinces. Father Carlin became the first American Superior of the Mission; Fr. Richard A. O'Brien became rector of the Ateneo. In northern Mindanao, the American Fathers took over a number of the missions, and several of the Spanish Fathers went to Bombay; others were transferred to missions in southern Mindanao. Fr. James Hayes became local superior of all American Jesuits in Mindanao.

In 1928, land for the proposed new Ateneo was purchased at Grace Park, near Manila.

In the same year, Senator Sergio Osmeña donated a large tract of land in Cebu for a Leprosarium, which had become a necessity on account of the prevalence of leprosy in the island. Father Clement Risacher was appointed chaplain; he superintended the construction

of a fine chapel which was built as the last unit of the entire establishment.

The Ateneo de Zamboanga

In 1928, Fr. Thomas J. Murray was sent to Zamboanga to establish a high school for southern Mindanao. It was named the Ateneo de Zamboanga and began as an extension of the already existing grade school. The first class graduated in March, 1932.

In 1929, the first National Eucharistic Congress of the Philippines was held in Manila. Several of our Fathers, notably Fr. José Siguion and Fr. Edward J. Haggerty, played an important part in making it a really great spiritual success.

In 1930, Fr. Pedro Lisbona, last Spanish rector and master of novices at San José, was sent to teach Theology at Zikawei. Fr. James Mahoney became rector; Fr. Raymond Goggin, master of novices; Fr. John O'Connell, minister.

In October 1930, Fr. James Carlin died at Los Angeles, on his voyage back to the Islands from the Provincial Congregation. Fr. James T. G. Hayes succeeded him as Superior of the Mission, while Fr. Joseph L. Lucas became Superior at Cagayan, and Fr. James G. Daly, stationed at Jimenez, was appointed superior of the Jesuits on the "west coast."

1931-1934

Ground was broken for the new novitate by Archbishop O'Doherty on December 8, 1931.

In August, 1932, the entire Ateneo was destroyed by fire. Only the mission house and the church were saved. The reconstruction, however, was quickly and efficiently carried out. The San José building on P.Faura St. was taken over by the Ateneo; the seminarians were lodged in the mission house and the novices at Santa Ana. Within a month the Ateneo was opened again in the renovated building which had housed successively the Normal School, San Javier Seminary-

College, San José Seminary and Novitiate, and lastly the Ateneo. During all those changes, however, the Observatory remained untouched.

The new Sacred Heart Novitiate at Novaliches, Rizal, which had been built with funds donated by an American benefactress, was finally dedicated in January 1933, and the Jesuit community of Novices, Juniors and Philosophers took possession of the building. Fr. Raymond Goggin, the Master of Novices, was appointed Vice-Rector, and later Rector (July 31, 1935).

Bishop José Clos, S.J., Bishop of Zamboanga, died in August, 1931. Almost two years went by before a successor was appointed. The delay was due to the division of the Diocese of Zamboanga. Finally, Fr. Aloysius del Rosario, S.J., was appointed Bishop of Zamboanga—that is, of the southern half of the old diocese. Fr. James T. G. Hayes, S.J., then Superior of the Mission, was appointed Bishop of the new diocese of Cagayan, comprising all of northern Mindanao. Bishop del Rosario was consecrated in Manila in May, 1933. Bishop Hayes came to New York and was consecrated by Cardinal Hayes in St. Ignatius Church, on June 18, 1933.

Fr. Henry Coffey succeeded Bishop Hayes as Superior of the Mission. On July 31, 1933, Fr. Henry C. Avery became Rector of the Ateneo, succeeding Fr. Richard A. O'Brien, who died suddenly, four months later, on December 5. Fr. James Mahoney, rector of San José Seminary, died June 18, 1933; he was succeeded as rector by Fr. Anthony Gampp.

Almost as soon as he was named Bishop, Fr. Hayes established a Jesuit high school at Cagayan. It opened in June, 1933. The erection of the new diocese has given the school a great impetus.

Bishop Hayes was also able to open a High School for girls in Cagayan, the episcopal see, under the direction of Sisters of the Beaterio. Classes opened in June, 1934.

A new mission in the heart of Bukidnon was begun early in 1934 by Father Joseph L. Lucas, at Malaybalay.

Fr. Lucas' place as superior at Cagayan was filled by Father Vincent Kennally.

In October, 1933, the veteran missionary, Fr. Victoriano Pascual, was transferred from his parochial duties in Manila (he had been Prefect of the church of San Ignacio for many years) and given charge of the old, long-neglected parish of Mercedes near Zamboanga.

During the school vacation period of 1934, the Catholic Boy Scouts of northern Mindanao conducted their sixth annual Boy Scout camping program. In March, 1929, at the request of Bishop Hayes, then superior at Cagayan, Father Austin Dowd had gone to Mindanao and organized troops of Boy Scouts in most of the missions of northern Mindanao. This was expressly for the purpose of offsetting the evil influence of Scout troops being formed by Protestant organizations. Fr. Dowd held the first camp in 1929, for scouts from the Misamis provinces. Two camps were conducted the following year, three in 1931. In 1932, Fr. Anthony V. Keane organized the first camp in Zamboanga. The Boy Scouts in the Mindanao missions have been much more than a mere negative influence in withstanding Protestantism. They have provided, in the kind of work and play that every boy loves, a wonderful link between youth and the Church.

On November 13, 1934, died Fr. Denis Lynch, S.J., who may well be styled the first American veteran of the Philippine mission. He first went to the Islands in 1905. He spent four years in the missions of Northern Mindanao, with headquarters at Cagayan; then in 1909, went to Davao. In 1911 he was compelled to return to Manila where he underwent an operation for cancer of the lip. After this he returned to the United States. For 5 years he remained in New York, as assistant editor of "America," later as *Operarius* at Nativity Parish; in 1916 he went as a missionary to India. After 7 years spent mostly in Bombay, he was transferred directly to the Philippines; and for the last 11 years of his life he acted as Spiritual Father at

the Ateneo, and as *Operarius* connected with San Ignacio Church.

Ateneo Diamond Jubilee

During the week preceding and following the 8th of December, 1934, the Ateneo de Manila celebrated the 75th year of its existence. Numerous tributes were received from ecclesiastical and civil authorities, from the Presidents of all the Colleges and Universities of Manila, and from sons of the Ateneo, far and near.

A Novena, beginning on November 29th, was held in preparation for the feast. On December 6th, the play "Joan of Arc" was presented by the Ateneo Players' Guild at the Manila Grand Opera House. On the eve of the feast of the Immaculate Conception, the Rector of the Ateneo, Fr. Henry C. Avery, celebrated a Requiem Mass for the repose of the souls of all the professors, alumni and students of the Ateneo who had died since the foundation of the college; at noon on the 7th, the traditional dinner for the poor was served by the alumni at the new Ateneo; the afternoon was devoted to a field day; in the evening the alumni, assisted by many friends, presented a series of musical sketches called "Alumniana" at the Opera House.

Among the features of the feast itself may be mentioned: At 6 A.M., Mass and General Communion for Alumni and Student Sodalists; the Mass was celebrated by the Apostolic Delegate, the Most Rev. William Piani, D.D. At 9 A.M., Pontifical High Mass, sung by the Most Rev. Cesar Ma. Guerrero, Bishop of Lingayen, who graduated from the Ateneo in 1902. In the afternoon, football and basketball games; at 4 P.M., a tea party for Alumni and friends; at 6 P.M., fireworks display at the Ateneo. In the evening at 7:00 P.M., the Ateneo Confraternities presented a show entitled "Fraternity Fantasies" on the site of the ruins of the old Ateneo.

On the morning of December 9th, friends and Alumni gathered at the ruins of the old Ateneo, and at 8 A.M.,

a Grand Automobile Parade started for the new college. Cars were arranged in order according to the year of graduation. The paraders were met at the Luneta, at the monument of José Rizal, by the Cadet Battalion of the Ateneo; the cadets passed in review, and then led the parade to P. Faura Street, to the new Ateneo. At 8:45 A.M., a Military Mass was celerated in the college quadrangle. The week of celebration came to a climax on the evening of the 9th, when a banquet was spread in the Ateneo quadrangle for all the Alumni. In general charge of the Diamond Jubilee Celebration, as well as Toastmaster for the Banquet, was the President of the Alumni Association, the Hon. Juan Posadas, Mayor of the City of Manila.

Conclusion

This brief account brings the history of the Society in the Philippines down to the end of 1934. Apology must be made for the many gaps in the story that are left unfilled, for the important events which may unknowingly have been omitted, and for the sketchy method of presentation. There was, however, a need for brief account of the Society's work in the Islands, as many of our missionaries and teachers have little time to consult the old book. It is hoped that this may suffice for the present.

The Society in the Philippines has had a glorious history; it is a tale of pioneer work among the savage tribes of Mindanao; of devotion to a thoroughly Christian people; of hardship and suffering and martyrdom; of academic struggle and success; of battles with the Moros; of the building of churches and schools and roads and towns; and through all the tale rings the note of loyalty—to the ideals of Saint Ignatius, and to the Vicar of Christ. *Noblesse oblige!*

OBITUARY

FATHER JAMES J. McDERMOTT

1892-1947

Behind the factual outline of a Jesuit's life which the daily newspapers print after his death there is always the inner story of his vocation and particular contribution to the work of the Society. So it is with Father McDermott. Let us summarize briefly his life history. Born and educated in New Bedford, Massachusetts, he entered the Society of Jesus in 1911, after his graduation from Holy Family High School. He followed the normal course of studies at St. Andrew-on-Hudson and Woodstock and in 1918 went to Canisius High School, Buffalo, for four years of regency. He made his theology at Woodstock, being ordained in 1925. Before tertianship at Port Townsend, Washington, he taught classics at Boston College for two years. His first assignment after tertianship was to the post of Dean of Freshmen at Boston College. In the summer of 1932 he was transferred to Holy Cross College, Worcester as professor of freshmen. In 1939 he went to Shadowbrook to teach poetry. There he remained until 1946, when he came to Weston College as professor of Latin. He met his death as the result of a second serious heart attack.

Father McDermott was outstanding for two great interests. First, he had a natural gift for advising and directing young men; secondly, he constantly championed the need and value of the traditional classical education. The first of these talents became evident during his regency, when he added to his ordinary teaching schedule the duties of moderator of the school magazine and basketball team. Later as a teacher and dean at Boston College he was instrumental in forming the altar boys' society in the parish attached to the college. As corridor prefect at Holy Cross he was able

to continue his work of direction and during the summers used to be chaplain at a boys' camp. Let it suffice to adduce the number of young men who up until his death kept up their contact with him as proof of his lasting effect in this field.

In the realm of classical studies Father McDermott had a fine background. He was able to appraise modern methods in the light of traditional principles and come to a correct evaluation of them. Above all, he maintained the necessity of teaching the classics as literature and art, rather than making them the basis of scientific investigation. If at times he seemed to exaggerate this aspect of literature it was only because he saw the insufficiency of the scientific approach.

The result of his life dedication to these two pursuits was a character truly cultured, truly given to those qualities which make the priest and the educator. As dean of freshmen he was firm in permitting no substitute for academic diligence; as teacher he was content only when his class came to a real appreciation of the matter; as spiritual director he formed his charges in the light of solid Catholic psychology.

There was nothing externally glamorous about the life of Father McDermott, but in his quiet and constant dedication to the posts of counselor and teacher he left a record which may always inspire members of his province and may justly merit for him lasting remembrance. May he rest in peace.

FATHER ROBERT D. HUBER

1914-1947

Father Robert Daniel Huber drowned in Rainbow Lake, Waupaca, Wisconsin, on July 1, 1947. He was completing his twelfth year in the Society and had been a priest for only thirteen days. It seems that our Lord chose this beautiful time for his death to

call special attention to a life of unobtrusive and youthful holiness.

In the first shock of his death, remarks like the following were heard from all who knew him. "God has chosen the best and holiest of our group to come to Him first." "Bob was unquestionably one of our finest Jesuits and a friend of everyone." "He had all the qualities most of us are still trying to get." "I never heard Bob say an unkind word to or about anyone." "We are all better for having known him."

Later, in writing, tributes like these were many. "Without exaggeration I can say that Bob was acknowledged by all as a leader in every way. He was exceptionally good in his studies, possessed a very clear mind, he was a very good athlete, a grand man in the community, and above all, he was a good Religious; without wishing to anticipate any judgment of the church I would not hesitate to say he was a saint." "Bob was one of the holiest and most talented men I have ever known."

In view of the striking emphasis of Divine Providence and the universal respect and affection Father Huber won, it is only duty to review at some length the story of his life.

Robert Huber was born in St. Louis on August 28, 1914 and baptized in St. Margaret's church on September 15. The first two years of grade school were taken at Harrison and Wells public school.

When it came time to enter third grade, Bob, at a vigilant pastor's bidding, transferred to Holy Rosary School, bringing his sister, Marguerite, just two years younger, along to enter the first grade. On June 8, 1924, he made his First Communion and was confirmed by Archbishop Glennon.

Bob's characteristic enthusiasm seemed to be with him from the start. He thoroughly enjoyed everything he did. He did well in studies, skipped a year and still led his class, served Mass, sang in the choir, and was particularly active in the neighborhood ball diamond.

The pastor thought highly of Bob and wanted to see him study for the priesthood right after grade school. Bob's father, who was a graduate of St. Louis University high school and college, preferred to send his son to his old alma mater. As a matter of fact, Bob once said that he had no serious thought of becoming a priest until well into his college years.

Bob's transcript from the high school shows most of his grades hovering around 95 with only two 88's to besmirch the record. One of his teachers said that Bob was his prize pupil in fourth year Latin. He also remembered that Bob was unusually humble in spite of his success.

At this time Bob did not, to his dad's disappointment, take a very active part in the school's extracurricular activities. He headed for home and the soccer, football, handball and baseball games in the neighborhood.

The reverse was true of his college days. Bob won a four-year scholarship to St. Louis University during his senior year at the high school. During these years he served as assistant in the geophysics department, placed in the Intercollegiate Latin contest, stayed safely in the nineties in his class work and took part in most social activities.

It seemed that, as everyone else, the girls, too, liked Bob. He was a good dancer, was never self-conscious and always obliging. Surely, he would go to the Veiled Prophet Ball, St. Louis' top social event, with tails white gloves and all. For his part, his mother said: "All the girls looked the same to Bobbie."

During these years Bob was not conspicuously church-going, but he was extraordinarily careful to avoid associations, persons, and places where purity might be endangered. His sister noted in later years how deftly solicitious Bob had been about her as well.

It was not until several months before his graduation that he made known his desire to become a Jesuit. He received his bachelor's degree *cum laude* from the College of Arts and Sciences on June 4, 1935. His major was geophysics, his minors mathematics and

philosophy. The title of his thesis was "The Geology of the Nemaha Granite Ridge Oil Structure and Some Geophysical Methods that may be used to locate them."

Less than three months later Bob entered the Jesuit novitiate at Florissant, Missouri. His enthusiasm and friendliness with everyone were immediately evident. Many remarked that Brother Huber showed more pep and interest in games than younger men directly from the high schools.

Bob was broken into the ways of community life promptly. On his birthday, three days before he entered, he had received a tennis racket which was easily the best in the house. Before it was unwrapped it became the novices' athletic equipment. It was three weeks before Bob held it in his hands. In spite of the initial twinge, Bob was good-natured about it. "This is it," he smiled.

At this time Bob was about five-feet-eight, slight but well knit. He stayed about the same throughout the course, but did puff out for a short time in the beginning of the novitiate. He was promptly dubbed "Butterball." The considerable razzing that followed was taken in good spirit. He had no quick repartee but parried the blows with his good-natured and somewhat helpless smile. Whether it was joshing for fun or a real cut, Bob never paid in kind, even when he became justly angry.

He showed considerable spirit and plenty of temper in games, resenting especially unfairness of any kind. A St. Louis man, he throve on soccer. In hardball and indoor, a classmate wrote "third basemen like him were rare indeed." Another who had played with Bob throughout his years in the Society said of his batting, "I always felt safe when Bobbie was at the plate." You could count on "Hube" to hit safely.

In his second year Brother Huber gave the panegyric on St. Stanislaus. He always wrote and spoke well, but was seldom striking in manner. Appropriately he drew on sports for his examples. Thus, in the panegyric he said:

God wants everyone to be a saint but grants his greatest graces to those who have the bigness of heart to use them. We might be compared to a football squad of some large college when the first call for candidates goes out. A large number respond. All are fine physical specimens. Each one is filled with a desire and enthusiasm to make the first team. However, one after another drops out until at last comparatively few remain. Only the courageous, the greatest pluggers, win their position and keep it. We are called to be regulars in the Army of Christ. Why is it that the few attain to the ideal God has held out to them? Because they alone have had the courage to do so. They have said to themselves, "I will become a saint and I will let nothing stand in my way." If we are not saints, if we are not tending to the highest sanctity, it is because we lack the firmness of purpose. This is the kind of heart that led the great heroes to do great things in His service. This is the spirit that made Stanislaus Kostka, boy though he was, a hero in God's service.

Bob was one of the first of the group to go into house probation in the refectory. He showed a pleasant way of keeping modesty of the eyes and the rules of division. There was no stiffness or lack of recognition in his manner of observance. He was once described as "of the strict observance, but not a penance to others." Another remark about him referred to the time of meditation: "I don't know about the other monks, but I'm sure Huber is praying—**you can 'hear' him.**"

His master of novices wrote of him: "He came to the novitiate a little more mature than the average man, and from the begining showed a business-like conscientiousness in everything. His manliness and courageous effort at entire fidelity in the novitiate would prove a joy to the heart of any spiritual father."

Father Huber's training in the Society was regular except for the fact that he had only one year of juniorate. During this time, as always, he attracted little attention to himself, received mostly A's—He never received less than a B in any course in the Society and consistently had A's in the basic courses in the classics, philosophy and theology—was enthusiastically interested in everything that entered the or-

dinary Jesuit's life. He never lost any interest during the years.

In the choir he was a reliable second bass. Come what might he remained loyal to choirs at every stage of his training. He relished the classics so much he reread some Horace and Virgil during regency even after his major was changed from the classics to mathematics. During his last summer he welcomed the opportunity to review Alfred Noyes' revaluation of Horace for the Catholic Review Service. A group of juniors who read a play of Shakespeare on Thursdays at the villa at Charboniere found Bob a loyal and interested member. But he was also vitally interested in baseball and other sports as well. What a patron the St. Louis Cardinals have in heaven now!

A single little detail might illustrate the thoroughness of the young junior's devotion to his vocation. A fellow Jesuit noticed that Bob was diligently practicing the typing of numbers for graduate work in mathematics and science. At that time Mr. Huber was expecting to major in science. However, at the end of his first year of philosophy he was given a choice between science and the classics and chose the latter, earning a master's degree during the remaining years of philosophy and an additional half-year of special studies. His thesis was "Aurelii Augustini Retractationum Liber Primus Capita 13-26: Translated with Introduction and Notes." In his third year of regency he was asked to arrange for special studies in mathematics for the following summer, with a view to a future doctorate, it seems. He was not keen about this change but accepted it cheerfully and made fine grades that summer. Later, (during theology) there was serious thought of giving him a biennium in theology.

Mr. Huber spent the two years and a half of his regency at Rockhurst high school in Kansas City, Missouri. He was not a good prefect at the start. He told a few amusing accounts of how the boys in the study hall "pulled his leg." With a little experience to curb his readiness to over-trust the boys he became com-

petent enough. A notable fact about his prefecting was his fairness and the complete absence of vindictiveness even in its mildest form. Once a boy showed considerable lack of respect toward him. By the time the boy had finished a fitting period "in jug" his prefect had forgotten all about the incident.

It didn't take long before he really fell in love with the boys. He always treated the boys with genuine affection and respect and won the same from them. His was not a dominant personality that simply drew all after him. Yet, while others may have been more admired or more generally popular, Mr. Huber wore well. It was with tears that many of his former students who are now in college heard the sad news of his death.

Former students sent the following note to his parents. "We are deeply saddened at the news of the death of Father Huber. He taught us all as a scholastic at Rockhurst High and we became deeply attached to him. He was one of the best liked of the scholastics who taught us. We felt that he was one of us both in the classroom and in the various extracurricular activities where we were associated with him. We are enclosing an offering for a High Mass and will always remember him in our prayers."

A priest moderator of the Sodality wrote, "Rockhurst will long remember the outstanding work that Mr. Huber did for the Sodality." The first thing Bob did after he was given the direction of the sophomore and freshman sodalists was to read the rules very carefully. He said he was surprised at the emphasis placed on spiritual exercises. He did his best to make these rules a part of his sodalists' lives.

Many of the finest boys in both classes joined the Sodality. The demands were great. They met on Saturdays. Between fifteen and twenty boys came to Mass and Communion at the chapel at Rockhurst, had breakfast in the cafeteria and their meeting afterward. Group study of the life of Christ and of appropriate saints, joined to prayers to Our Lady, seemed to com-

prise the main part of the meetings. They also arranged for projects such as taking the boys from the orphans' home for a picnic. After the meeting Mr. Huber would lead the group in passball, soccer, or softball, according to the season. This group was loyal throughout the year. Their example did much to encourage daily Communion during the week.

Bob's interest and all round skill in sports was a great asset during these years. He coached the minor teams in football, basketball and baseball. He practically introduced the sport of handball or at least re-introduced it, by means of tournaments and by playing with the boys after school hours. He also kept up with the best or surpassed them in tennis, golf, and even in ping-pong. The boys usually tired before he did.

The description of a teaching scholastic which Bob put in his commonplace book is not a bad description of himself as a teaching regent. It is from the life of Father Petit.

> As he molded the spirits of his pupils, his own grew into a solid maturity, and his knowledge of men broadened and deepened. He was what is known as a regent, a scholastic teacher, and he was a very good one. His class was not perhaps the most orderly but it was far from the dullest and least interesting. Good teachers give little thought to discipline. They realize that it is a means to an end, and our regent was one of those rare spirits who could achieve his end with a minimum of the unpleasant elements of school life. He was respected for his ability and genial personality. No one thought of taking advantage of his kindly manner. (This was not strictly true at Rockhurst.) He felt that the hearts of the young were won by a show of confidence in their regard and a generous amount of affection. Nor was he mistaken in this attitude. "The authority of a teacher," he had said, "is founded on affection and respect. To win affection one must know how to be affectionate: *Si vis amari, ama;* and one must have the well-being of his pupils at heart. He must devote himself to them, he must live for them. To win respect he must have a good sense of humor, he must show himself impartial, firm in his decisions, faithful to his promises.

Bob had a master's degree in Latin, had taught Latin successfully for a year and a half. Then in his third

year of regency he was given the very poorest class in second year in both Latin and English, and the next poorest in mathematics. In addition, he had to teach mathematics to members of the Army Air Corps in the College. This was a hard blow for one who loved Latin as he did. He took the assignment in a fine spirit of obedience. He found it a little hard to understand but accepted with a real desire to do the best with what he had. Boys in this class said afterward Mr. Huber was a teacher who made them work and taught them something. For this year's work Bob was often bantered as "the best slow class teacher in the province."

It is hard to point out what a single teacher did to foster a vocation, but it is noteworthy that only three students from that particular year are now studying for the priesthood and all three were in that poorest class that had Mr. Huber for Latin and English.

One of these seminarians wrote: "When in school my impressions were that Mr. Huber was pretty much of a regular fellow, likeable, friendly, and one with a proper appreciation of the value of sports. I remember he was conscientious in class and very fair to the boys. He definitely took other than purely natural interests in the boys. Once he gave me a copy of the Imitation. And I might say that I think he was the instrument through which God gave me the grace of my vocation. It seemed that he was always ready to be of service or help to any one, whether to tutor in Latin or play handball. I'm sure that the great majority of the boys liked him very much. I remember that when I was in 2-c he showed a great deal of patience with some of the slower fellows when he might well have given up. I can't remember him ever having talked unfavorably of another. In general, now that I look back, he must have been a pretty good scholastic."

His religious spirit weathered the additional stress of regency. He never took sides with any faction that might chance to exist between scholastics. His efforts to act on principle were not always immediately ap-

preciated. Abundant opportunities for diversion did not distract him from his predetermined class preparations. Far from encouraging catty conversation he seemed to have the faculty of drawing off the poison and taking out the sting of uncharitable conversations by his fairness and sympathy with the victim's good points. After a basketball game in the evening he could be counted on to give full time to the postponed spiritual exercises. Besides regular fidelity, every morning after breakfast, while most of the others were reading the morning newspaper, he made the Way of the Cross.

Bob's principal during the first year and a half of his regency wrote: "My recollections of Mr. (Father) Huber are those of a fine, sincere, reliable, humble, industrious scholastic, pleasantly ready for new assignments, faithful to appointed tasks, cheerful, uncomplaining, not "seeking the bubble reputation," self-effacing to the point of colorlessness. . . . Imagine my surprise to find out how highly he rated as a theologian. He was, if I understood correctly, being considered as very likely material for the faculty of theology. All of which points to the simple conclusion: Mr. Huber and Father Huber was a very good religious."

Bob was an excellent companion and a grand community man. One of his classmates wrote, "Bob had the wonderful gift of friendship. I have always felt Bob a special friend in the Society. But I also felt that many, many others shared this friendship. He had the gift of giving himself to others with a winning simplicity and sincerity." A former superior noted that Bob could be a close friend without being in any way exclusive.

It seems his charity was more universal than anyone's yet he frequently blamed himself for not getting around more with every group. He was very popular with every group, was a "democrat" and never a "politician." Few forms of recreation found him a stranger.

Bob was one of the better bridge players. As in everything he played with ease and consideration for others. He could play gracefully with amateurs or pros.

He zestfully entered into Christmas bingo, quiz contests, auctions. He enjoyed an afternoon of golf, was a member of a regular handball group and would show up, shine or rain, on the appointed days. At times he was unreasonably disappointed when others failed to show his own eager and sometimes wooden regularity.

Bob clearly preferred games for his recreation but also worked generously on keeping up the grounds and was willing to cooperate on any project. In fact, when a previous engagement caused him to refuse a request to help, he usually arranged then and there to help his caller at another time.

Few realized how much he did for the *Jesuit Seminary Aid Association.* When he was inducted into the organization at the end of his first year of theology, there were five to carry on with the 25,000 stencils. The others dropped off or graduated and in his third year Bob was left with only one other helper to take care of 31,000. This job meant that in addition to running off the stencils for each issue of *The Jesuit Bulletin,* he was responsible for keeping them in proper order, replacing old ones, fitting in new ones, etc. It seems that he had to spend at least a half-hour of recreation a day to handle the work. Once when kidded about the lowliness of his task, he simply replied with a don't-you-take-this-for-granted smile, "Why, what difference does it make *what* we are doing?" Besides his work he helped the morale of the office force. A fellow worker remarked, "When Bob was there an interesting and lively session was in order."

Bob rarely went out of his way to take on extra work, but accepted exacting jobs with a sense of responsibility. He seemed to be given more than his share. After his first year of theology he was appointed minister for the philosophers' villa, then at St. Mary's. The philosophers were very surprised at his accessibility and many remarked a few years later that they had found him very easy to talk to. Bob appreciated the benefits he derived from the appointment. He once said that he learned a lot about Jesuit human nature

from this try at authority. As head of the housing committee in his second year he had the frequently thankless task of providing homes for guests of ordinands. He seems to have handled the work creditably and charitably.

In his famous essay on kindness, Father Faber makes much of kind listening. Few fulfill Faber's requirements better than Father Huber did. In fact, the following paragraph from the author describes Bob in this capacity very well.

> There is also a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air, which shows their thoughts are elsewhere. Or they seem to listen, but, by wide answers and irrelevant questions, show they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some listen with a kind of importunate ferocity, which makes you feel that you are being put on trial, and that your auditor expects beforehand that you are going to tell him a lie, or to be inaccurate, or to say something of which he will disapprove, and that you must mind your expressions. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some meaning to be kind, listen with such a determined, lively, violent attention that you are at once uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down at once under the trial of listening. But all these things should be brought under the sweet influences of religion. Kind listening is often an air of the most delicate interior mortification and is a great assistance toward kind speaking. (*Spiritual Conferences*)

By these strict standards Father Huber was always a kind listener. He listened to what the other man had to say.

Of course, he did more than listen. He enjoyed discussion and argument. He was always *defensor fidei.* Even before he entered the Society his friends frequently took him in. With a sly wink to each other they would openly deny a fundamental truth. There were fireworks then. Bob's defense was to the hilt. Though he was really partly aware that they were

kidding, he did not want to take any chances. It will be readily seen that fellow Jesuits would also riddle such a target.

Bob was given the honor of a public defense in both theology and philosophy, but he had already in private for many an hour defended faith, reason, the Society and the Church, and been a cause of no little merriment to those who good-naturedly egged him on.

Bob was a little guileless at such a time. It was no problem to take him in on some individual fact. If told the Provincial wanted to speak to him on the phone, his first impulse would be unquestioning credence. This over-simplicity was largely due to his own honest, direct, correct way of thinking and speaking. It seems that he could not have told a lie. The director of dramatics in the juniorate said he never hesitated to give Bob the lead in the play, "Nothing but the Truth."

But he was nobody's fool when it came to accepting anyone's principles or ideas. He never let himself be pushed around intellectually. He was careful to weigh the theories and conclusions of recognized writers. He once caught the approved author in one of the courses contradicting what he had written on an earlier page.

The following is another example of his acumen. One of the men was acclaiming the insight of a very intelligent and clever conversationalist. Bob thought differently. "Notice," he replied, "that he usually leaves out some very important aspect of a question when he gives forth a scintillating conclusion." Reflection showed the truth of Bob's observation. His own habit of weighing all of the circumstances kept him from voicing striking half-truths and made him check those of others.

Perhaps the following might be considered as a typical prolonged discussion. One man was defending a statement made in a Chaucer course. The question "Why are religious such a ready target for ridicule?" was answered, "Because there is such an obvious clea-

vage between what they profess and what they practise."

Instances were given to show the cleavage: "Crucified to the world, yet they explode at a touch; poor, yet quiet comfortable, etc."

Bob answered one by one. He contended that one religious who lost his temper created a stir. But he maintained that for every one who lost control there were ten who quietly swallowed their feelings and took it with a smile—and nobody would take notice of the self-conquest. He said this with so much conviction that it seemed he himself had made not a few such conquests. He was so good natured when under fire, that others usually thought he didn't mind a bit. Bob learned to control his occasional flares of temper better as he advanced in the Society. He admitted no charge against poverty either. He simply refused to give an inch. There was no great cleavage. His stubborn stand seemed the result of his own carefulness and his beautiful ability to predicate his own good will of all his fellow religious.

It was not an accident that Robert Huber received the highest grades in the theologate during his last year. He was not the most brilliant but few studied straight theology as consistently and persistently. His *locus consuetus* for study was the reference room. He studied here that he might the more easily read what important authors had to say about the particular question that was being treated in class. He followed the teachers' suggested reading diligently. Though he never seemed in a hurry, he always seemed able to consult the key chapters or section in Galtier, De la Taille and the others. Complete mastery of the class matter was his object rather than original research in profound problems.

His review partner since third-year philosophy considered himself very fortunate to repeat with Bob, who, he said, could be counted on to know the matter thoroughly from start to finish. You were always sure of him. Another virtue in a partner is organization

and regularity. Bob was there on the minute, not excluding Thursday mornings.

A fellow student who had usually consulted more brilliant minds in his difficulties happened to apply to Bob towards the end of the latter's third year. He found him able to give an amazingly clear explanation. Others found him earlier. He never let them down. A fine asset was his integrated knowledge. He did not study any treatise as an isolated course. He looked before and after, bringing in future problems to place the present, and bringing in the past, including philosophy, when it bore on the problem at hand. In all this, his intellectual honesty was simple and open. He never wore the air of seeing deeper than lesser minds. Another quality that made him an ideal man to consult was his readiness to give his questioner credit for knowing something. He was inclined to give them too much. There was never any trace of paternalism.

One of his teachers said that Bob Huber gave him more intelligent attention than any other student he ever had. It was not that Bob never raised any difficulties. Rather, Bob always made sure he had the teacher's thought before he brought forward his objection. This making sure of the other's point is also what made him a good listener.

A few of Bob's study habits show his conscientiousness. He never failed to give about an hour a week to reviewing his moral theology after he had passed the *ad auds*. From no other motive than interest he took a special course in Canon Law from Father Ellis every Friday night. Fifteen minutes a day were usually devoted to reading French and German. This was in preparation for the modern language tests connected with doctorate work. He generally read spiritual books, for instance Plus', *Dieu en Nous*, for this purpose.

At the time he gave a public disputation in theology he wrote to a younger Jesuit: "A disputation is a lot of work. I did nothing else but study those theses for more than two weeks. The really difficult part was composing what I actually was going to say. I didn't

finish typing out my prenotes till Saturday afternoon. I had to concentrate very hard on assimilating what I had prepared to be ready by Monday. I trusted very much in God's help who had given me the job and in the goodness of Our Blessed Mother. Consequently, everything came out very well. I felt calm and collected, and didn't have a bit of trouble remembering."

It sometimes seems to happen that the best books in a particular field are monopolized in the hands of a few. Confronted with such a situation, Bob's reaction was to observe the library rules faithfully, himself, especially regarding the choice ones in demand. His eagerness to see the key books by fair methods also explains why he did most of his studying in the reference room.

The Religious

Does spiritual reading serve as efficacious help to a life of prayer? If it does, there are indications that Bob Huber may have achieved considerable progress in prayer.

The quality and extent as well as the steady progress of his readings, as shown in the contents of his commonplace looseleaf book, is considerable. There are over a hundred and fifty pages, single spaced, of choice paragraphs and extended passages. The selections begin in the philosophate with excerpts from the Life of Father Petit and end with St. John of the Cross. Plus, Ullathorne, Goodier, Skarga, Mersch, St. Francis de Sales, De Grandmaison, Marmion, St. Teresa and St. Augustine are some of the authors generously represented. The selections seem to have been chosen more for solid content that sparkling presentation.

There is manifest a real effort to read books that would be helpful for a particular stage of his training, for instance, Maritain for philosophy, Father Lord's *Guidance of Youth* for regency, Baierl's *Theory of Revelation,* Felder's *Christ And The Critics* and others for theology, Le Clercq's *Marriage And The Family* for

moral, at least four books on the priesthood, and Cardinal Mercier's Conferences for seminarians.

He read few novels during theology, more previously. The *Song Of Bernadette* made quite an impression on him during regency. Bernadette's humility was brought into one of his talks.

His taste in books was only for the best. To some books that were suggested to him as ordination gifts, he smiled: "I want something I can sink my teeth into." Saying, "I don't want to carry any books I won't read," he brought to villa at Waupaca *The Mysteries Of Christianity, The Confessions of Augustine,* Prat's *Theology Of St. Paul* and Alfred Noyes' book on Horace.

Though he read so much over the years, he seemed to read slowly. In fact he usually reread good books; Marmion's *Christ, The Life Of The Soul* he read three times during theology. Of St. John of the Cross he once remarked, "I don't understand all he says, but I find much there that helps me."

The editors of the *Review For Religious* thought very highly of Bob's book reviews for them. No wonder. Bob never began a review until he finished a second reading. Further, his reviews were always personal and gave the reader a clear idea of the book's content, nature and level.

Some thought Bob scrupulous in his attitude towards modern novels. Delicate would seem to be a better word. He showed the same reserve towards modern picture magazines. His attitude on *Obstetrics For Nurses,* a reference book for a course on medico-moral problems, shows the same fineness of mind. He thought that such a book could be very helpful and even necessary at some future time but for himself he preferred not to look at it for the present. He never preached his own attitude to others. It seems that the shade of anything off-color never entered his mind. Certainly it never crossed his lips.

This carefulness made him a good guide for judging the propriety of introducing a kind of illustration

into a sermon or *toni*. He was always one for the safer side when it came to saying something in a sensational manner. Bob would never have made the grade on a Hearst paper.

Besides the Church and the Society as mentioned earlier, Bob defended the Rules. It was more than lip service. He tried on principle to observe the rules of silence. He once maintained, "It is surprising how many things you have to say which can actually be put off until Recreation time." However, he never let austerity freeze his affability.

It is hard to remember Bob complaining about food. He did say, "As a Jesuit gets older, he becomes more indifferent in the matter of food." His practice of poverty was unobtrusive but real. His room and clothes were G. I. His zeal for this virtue once caused him embarassment. He had determined not to have a new watch for ordination because he already had a good one. Unfortunately, a gold watch was just the gift that his mother had set her heart on. As it turned out, his mother had her way.

Not being in an ascetory as at Florissant, no one could "hear" him pray. Some insight into his interior life might be gathered from a short citation from a letter to a fellow Jesuit—"If we always have lots of confidence in God in our difficulties, our life is nothing but happiness. It is only when something of ourselves comes in before God that the trouble starts. Most of us are learning this fact all our lives." Or from the following, which expresses a Triduum resolution. The underlining is his own.

Dec. 7, 1944

Dear Sacred Heart of Jesus:

I will try with all my heart to do what *You* wish in my daily life as a theologian simply because I *love* you. I will try to improve continually in keeping *silence* at the proper time and in *praying* lovingly, faithfully, and always. I hope I shall never forget what I read in Cardinal Mercier's Conferences. I will try to *study* hard aided by your light and with the *pure* intention of pleasing Your Divine Heart. Help me to be *moderate*

in recreation and to cease at the *proper* time. Help me to love all *others* in Thee and for Thee. Help me to be *principled* in my actions and not offend Thee to please a creature. Teach me *humility* and *confidence* in Thee, so as to take on any assignment and do it with Thee and for Thee. Help me to live a *mortified* life as a Jesuit's life should be mortified. I feel that You want me to make a *visit* after breakfast every morning and to make the *Way of the Cross* then. I think that you also want me to give up Sunday afternoon *bridge*. I resolve to read over these resolves every *Sunday* evening.

Dear Sacred Heart of Jesus, Help me.

The Priest

Father Huber was ordained a priest by the Most Reverend George Donnelly, Bishop of Kansas City, June 18, 1947 in the Chapel of the Immaculata, St. Mary's, Kansas.

Among the many congratulations he received was a letter from a fellow Jesuit, quoting a poem of Gerard Manley Hopkins and applying "immortal diamond" to *Sacerdos in aeternum.*

Flesh fade, and mortal trash
Fall to the residuary worm; world's wildfire, leave but ash
In a flash, at a trumpet crash,
I am all at once what Christ is, since he was what I am, and
This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,
Is immortal diamond.

The evening of ordination Father Huber remarked that he was not particularly impressed by "immortal diamond" but rather by the line, "I am all at once what Christ is."

The young priest's first Mass at a side altar in the Immaculata the following morning was a beautiful sight. There was no hesitancy, no lack of coordination but a relaxed concentration on the Great Act he was celebrating for the first time alone. A saint could not have been more reverent. An experienced pastor could not have been more sure of himself. The same quiet

excellence marked His Solemn Mass, June 22, in Holy Rosary Church, St. Louis. His singing was inconspicuously very good.

The beautiful, poised rendition of his first Masses was the result of long and careful preparation. His partner in rubrics class testifies to Father Huber's study of the minutest rubric and his insistence on exact execution. He made special efforts to make the synchronization of words and actions second nature, and succeeded.

A scholastic who witnessed Father Huber's last Mass wrote: "I was watching Bob while he was saying Mass and I noticed how completely he was absorbed in it. And I thought then how there is something about a man after his ordination that is very really different from what was there before; one can almost feel it."

As with the Mass, Father Huber prepared himself to do his best with the Divine Office. He had read the Psalms in the two recent English versions and had meditated on many of them. He had already found some favorite verses. For instance, he saw a picture of contrition in a verse of the sixth psalm. "*Caligat maerore oculus meus.*" "Sorrow dims my vision."

Father Huber had hardly arrived at Loyola Villa, Waupaca, Wisconsin, when he was assigned a supply job at St. Peter's parish in Oshkosh. He wrote to his mother and dad:

"We pulled in safely this morning (June 26) and found Waupaca at its best. It was very cool, the sun shining brightly and the sky a deep blue. I have a very nice room on the second floor over-looking the lake. Honestly I have never had a better impression of a place on arriving than I have today at Waupaca. I think if anything would build up and restore whatever strength I have lost, this summer ought to. I know we shall be well fed and the rather small number of forty-two men makes the place very quiet and restful.

"I have difficulty telling you adequately how much I appreciate all you did for me. I think that alone would

make me want to be a priest worthy of all the unselfishness and generosity you showed me. There wasn't a thing you could have done that you didn't do. As I say, I shall try to show my gratitude by being the best kind of a priest and repaying you by a life offered for you to God. That is the most I can do to repay you.

"I already have a weekly assignment to Oshkosh. The place is St. Peter's Church, 177 High Street. I am to go on every Saturday afternoon, beginning next Saturday through August 15th. It probably includes confessions on Saturday, Mass (one or two on Sunday), a sermon too, I suppose. Pray that I do the job well.

"I am eager to have you come sometime during the summer and will ask Father Kelly soon. It might be that permission will not be granted but if it isn't you can be sure that this holds for all and that for good reasons we are asked to make this sacrifice.

"I will write you again soon. I shall offer one Mass a month for you as long as I live."

In view of his whole life, it is not surprising to find that his only sermon was on love for one another. It was simple in outline. He stated Christ's new commandment, showed Christ's love of others, then how Christ, at the last judgment, makes heaven hinge on love for others and ended:

"What we do for one another, we do for Christ. If we show love in word and in deed, we are loving Christ. Christ makes Himself one with our neighbor. If we are unkind, if we shut our eyes to our neighbor's misery, if we add to it deliberately, we are injuring Christ. If only we could realize this truth.

"My dear friends, as Catholics and true disciples of Christ, let us have the mark of Christian charity. Let this modern loveless world say the same thing about us that the ancient Romans said about the early Christians, 'See, how they love one another.'"

The Pastor of St. Peter's describes the rest of Father Huber's supply in a letter to Mr. and Mrs. Huber. "There are three of us here, but during the

summer we usually have an extra priest. It was our privilege to have Father Huber. How anxious and eager he was to begin his priestly work! He heard confessions for the first time and later talked about the goodness of people, their honesty and humility in confessing their sins. He was impressed by the opportunity to bring hope and forgiveness to discouraged souls.

"On Sunday he preached a beautiful sermon on charity and love, urging the people to place all confidence in the Heart of Christ."

Father Huber's successor at the parish wrote: "I was sent to the same parish at which Bob had been the previous Sunday. The priests there had been very much inspired by Bob; and they felt very sad at hearing the news. They told me that during the week dozens of parishioners had asked about the young priest who gave the fine sermon the Sunday before. Though the people of the parish had seen the story of Bob in the newspaper, most of them didn't know he was the priest who had been at their parish. The pastor asked me to take the same two Masses Bob had said, and to give a talk on Bob. I was only too glad to have the chance to speak in public on Bob. The people were very much impressed and not a few had tears in their eyes. After one of the Masses a lady came to the sacristy and gave me a stipend for a Mass for Bob. She said she remembered him so well because of the sermon he had preached. It seems that God, knowing Bob had only one supply job and would only give one sermon, helped him to do it perfectly."

Father Huber's main concern on the last two days of his life was acknowledging his ordination gifts. Typically, putting first things first, he began by writing his mother and dad.

"I am sending cards like these to all who sent me cards and gifts and naturally to whom should I send one more justly and willingly than to yourselves? You did so very very much for me at ordination time I still have difficulty in remembering how generous you

were. Thank you very very much for the fine watch which should come any day now, for my electric shaver, for my shirts and the cards you gave me. The reception and the dinner were perfect.

"I had my first confessions (almost 60 of them) Sunday. I had the 8 and 9 o'clock Masses and preached at both Masses. Things went smoothly. I will continue going there, I think. The priests there are as nice as any I have ever met."

Though the eleven notes of appreciation written by Father Huber the morning of the day of his death were individual in character, they all contained some elements of the following general expression of gratitude jotted down in his own handwriting and probably written the same morning or the day before.

"I take this occasion to thank them most sincerely. I thank them for making my ordination and first Mass a festive and happy occasion.

"God has granted me a great dignity. But with this dignity is a serious and challenging responsibility. I don't want to receive these powers and dignity in vain.

"So I ask you who by your prayers have seen me into the Society, have kept me in and advanced me day by day to the priesthood, by the same means to support me in my priestly life that I may not spare myself in advancing the Kingdom. I don't want to be an unprofitable servant in the souls of men."

May he rest in peace.

VARIA

The American Assistancy

The feast of St. Ignatius saw 101 priests, scholastics and brothers assigned to the missions of the American Provinces. By the end of July almost all of them had sailed from New York or San Francisco. These new assignments swell the number of Ours from the United States laboring in the mission fields to 858, a substantial part of the 4300 Jesuits in the missions of the world. Foreign missions of American Jesuits cover 2,500,000 square miles and include a total population of 53,000,000 of whom 1,000,000 are Catholic.

CHICAGO PROVINCE

Seismological Conventions—From Wednesday, June 16th to Saturday, June 19th, John Carroll University was host to the Jesuit Seismological Association's Twenty-Third Annual Meeting. At the business session on Wednesday, Father James B. Macelwane, S.J., was re-elected President and Father Victor Blum, S.J., was re-elected Secretary.

Delegates to the convention included Fathers Joseph Lynch, S.J., of New York, Frederick Sohon, S.J., of Washington, Victor Stechschulte, S.J., of Cincinnati, Emilio Ramirez, S.J., of Colombia, Anthonio Due, S.J., of Granada and Joseph Joliat, S.J., of John Carroll.

On Friday, June 18th and Saturday, June 19th, the Eastern Section of the Seismological Society of America met jointly with the Jesuit group at John Carroll. Professors Perry Byerly of California and Robert Stoneley of Cambridge, England, were among the distinguished delegates.

Papers were presented before the joint meetings

by Fathers Lynch, Stechschulte and Birkenhauer. Dr. Edward J. Walter, Assistant Director of the John Carroll station, was elected chairman of the Eastern Section. The delegates visited John Carroll's new seismological vault equipped with the latest horizontal and vertical seismographs.

Father George J. Pickel, S.J., director of the chemistry department of John Carroll University, observed the 60th anniversary of his entrance into the Society this summer. He was 81 on July 6 and has no intention of retiring. He was feted at a dinner to commemorate the occasion, attended by former students, alumni and civic leaders, at which the Very Reverend Frederick E. Welfle, S.J., President of John Carroll, and Mayor Thomas A. Burke of Cleveland made addresses.

MISSOURI PROVINCE

"Ask Father Lord," a **new radio program,** has been inaugurated in St. Louis over Station WEW. A fifteen minute broadcast heard five nights a week, the new program features Father Daniel A. Lord, S.J., director of *The Queen's Work.* Father Lord began the series with a backlog of 150 letters from people in all parts of the world, seeking advice.

Leaflets now total 15,000,000. Father **Edward F. Garesche, S.J.,** has brought a new edition of 2,000,000 leaflets off the Vista Maria Press in New York bringing the total of his leaflets up to this record-breaking figure.

In writing these short instructions and prayers Father Garesche has drawn from his long experience in reaching various audiences. He has been an assistant editor of America, was the founder of *The Queen's Work,* has published 47 books in addition to his work in the medical mission field.

The new president of Marquette University, the Reverend Edward J. O'Donnell, S.J., at 39, is the

youngest of the 17 presidents to head the institution. Father O'Donnell is a native of Milwaukee as well as an alumnus of the University.

Tom Playfair's School, immortalized in the books of Father Francis Finn, S.J., **St. Mary's College,** Kansas, observed its centennial celebration, September 6th to 9th. The history of St. Mary's goes back to Kansas frontier days. Jesuits came to this territory as early as 1832 but the school was not opened till 1848 on Indian land. It is the oldest educational institution in Kansas, antedating the State's admission to the Union by 12 years. Thrice destroyed by fire the buildings always rose again. In 1879 the college burned to the ground on a Tuesday and in typical Jesuit style classes were re-convened on the following Friday. St. Mary's College was closed in 1931 as a school for externs but has served since as the Theologate of the Missouri Province.

NEW ORLEANS PROVINCE

Father Carmen Tranchese, the "Angel of The Slums" of San Antonio, Texas, was recently featured in an article in the *Saturday Evening Post* by George Sessions Perry. Formerly a college professor in Naples, Denver and El Paso, now a parish priest, Father Tranchese is widely known as pastor of what was once called "one of the most wretched, dilapidated and poverty-ridden parishes in the nation." In 1932 he took over the rundown church of Our Lady of Guadalupe in San Antonio's slums. Crowded into one square mile were 12,000 ragged people, mostly Mexicans, starving, jobless, poorly housed.

Now there are 1,000 clean, neat dwelling units, a welfare center and hopes for a school. The church is in first class shape. Father Tranchese wrought all this with grim determination and tireless bombardment of Washington with letters until low cost housing grants were made.

NEW YORK PROVINCE

An all time record enrollment at Fordham this year makes the University the largest Catholic Institution of learning in the world. 14,000 enrolled students during this scholastic year makes the school 40% larger than it was in the first post-war year of 1945-46 and 76% larger than the school's normal student body of 8000.

Two members of the Fordham community, Fathers John J. Wynne, S.J., and William T. Tallon, S.J., this summer marked the total completion between them of 122 years of service in the Society. Father Wynne completed 72 years in the Society on July 31 and Father Tallon's golden jubilee was celebrated on September 12th. Father Wynne entered in 1876 and was ordained to the priesthood in 1890. He is the Founder of *America* and one of the principal founders of *The Catholic Encyclopedia.* Father Tallon's half century of service has seen him in many notable positions. He has been Professor at Holy Cross, Boston College High, St. Andrew-on-Hudson, Xavier and Georgetown where he also filled the office of Dean. In 1924 Father Tallon was appointed Socius of the Maryland-New York Province, was later Rector of St. Joseph's College and for the last fifteen years he has labored at Fordham as teacher and Student Counsellor in the Prep.

Le Moyne College—The Blessing and Dedication ceremonies of the new Administration and Science buildings were held on the campus, at Le Moyne Heights, on Sunday, October 10, 1948 at 3:30 P.M. The day was cool but pleasant and the ceremonies were held outdoors in front of the Administration Building entrance. . . . there were seats for over a thousand special guests and four thousand persons stood around the circle viewing the ceremonies. From 2:30 to 3:30, a special concert on the new carillons was played by Mr. Kenneth Gillen, the carillonist of Stromberg-Carlson, from whom the Liberty Chimes were obtained.

During the procession of the clergy and the blessing of the buildings, the Cathedral Schola Cantorum under the direction of Dr. Joseph J. McGrath sang the appropriate selections. Monsignor McPeak, the Rector of the Cathedral donated the services of the choir, the best in Syracuse. The new flag pole, the gift of the Edward Joy Co., of Syracuse, through Mr. Frank Dolan, one of our great benefactors, had been installed a few days previously, and a new American flag was presented the College. The dedication of the colors was performed by the Onondaga County American Legion, who donated the flag.

The Master of Ceremonies was Father Robert I. Gannon, S.J., President of Fordham University, who carried out his duties in his usual superb and inimitable fashion. The Dedication Address was given by Father Rector who thanked all who had a share in the rearing of the new buildings and developed the theme that the buildings were dedicated to truth and peace. An address of felicitation was given by his Honor the Mayor of Syracuse, Mr. Frank J. Costello, who voiced the welcome to Syracuse of the lay people. Very Reverend Father Provincial gave an address of greetings for the Society and stressed the work and achievement of Bishop Foery and his support of the new college. His Excellency, the Most Rev. Walter A. Foery, the Bishop of Syracuse who blessed the buildings, concluded the ceremonies with a fine tribute to Le Moyne and a pledge of his continued support.

During the blessing of the buildings, the new mural of Simon Le Moyne, S.J., which is in the foyer, the gift of Mrs. Joseph Pietrafesa of Syracuse, was unveiled and blessed. A magnificent portrait of His Excellency, the Bishop of Syracuse which hangs in the Lobby, done in oils by Lee Trimm of Syracuse, and donated by Mr. Edward Eagan, was also unveiled. The special classroom crucifixes, fifty in number, donated by Mr. Leonard P. Markert and Family, of Syracuse, were also blessed on this occasion. The new student chapel was blessed by the Bishop, and he commented on the fine

cabinet-work, done by our Brother Mahlmeister for the chapel appointments.

A guided tour of the buildings followed the ceremonies and thousands of Syracusans had a view of the new buildings. Several donations were made as a result of the Dedication.

Through the cooperation of Mr. Lawrence A. Vieau, the publisher, and the Rev. John W. Lynch, the editor, a Le Moyne College Dedication Issue of the diocesan paper, *The Catholic Sun,* was published, with 32 full pages of pictures and articles on the college. The art work was very well done and the many articles by the members of the Le Moyne faculty, on all phases of Jesuit works and education, received very favorable comment. A feature of this issue was the printing, with pictures, of more than 65 messages from notables of the nation who saluted Le Moyne College on its dedication. The president of the United States, the Governor of the State, and the important colleges and universities of the country sent their felicitations. The Apostolic Delegate and the Bishops of the Metropolitan Province of New York all sent greetings. All our twenty-six colleges and universities sent felicitations. It was an unusual way to present the whole history of what was done at Le Moyne and it has received the most favorable comment from all quarters. Copies have been sent all over the nation by the publisher of *The Catholic Sun,* at no cost to the College. The College is grateful for this fine piece of public relations from the editors of *The Catholic Sun* and the Diocese. There are some few copies still available to those who may request them.

Books of Interest to Ours

The Sacrifice We Offer. *By Hubert McEvoy, S.J.* (English Province). Desmond and Stapleton, 1947.

In these days of social disintegration it is obviously important to turn the minds and affections of men to the Mass, our unique power for sanctifying, and therefore vivifying, the social order. Fr. McEvoy supplies us with a handy means for this task with an instructive, readable and inspiring analysis of the Mass, prayer by prayer and action by action. When possible the treatment is historical as well as analytic; yet for all the interesting detail one is ever conscious of the unity of the Mass and of the social solidarity that is everywhere in our Daily Offering. It is to bring out this latter element that the book was written.

The author likewise well points the rich beauty of our Roman Usage, a beauty which daily familiarity or needlessly bashful contrast with the more exuberant Eastern Liturgies tends to obscure. This beauty consists mainly in the simple and direct representation of the whole compass of Christian dogma. If we but realized it, the entire Revelation passes our lips daily in this august sacrifice. Here is a fertile source for our meditation and for instructing the laity in the wealth of dogma, not, surely, in text-book fashion but in the warm, living language that has grown out of the faith of centuries. Fr. McEvoy, in this regard, is careful to emphasize the social character of Christianity, both as taught and as made operative in the Mass.

This little book, which has already received enthusiastic approval in the British press, is highly recommended, for convert use, for use of study-clubs, for meditation of young and old alike, for religious and laity as well. It is copiously illustrated with photographs of the Mass.

JOHN D. BOYD, S.J.

The Great Tradition. *By Jerome G. Kerwin.* Fenwick Lectures, Holy Cross College, 1947. Declan X. McMullen Co., New York, 1948.

In three lectures and ninety-one pages, Jerome G. Kerwin, professor of political science in the University of Chicago, traces the development of the democratic idea from Plato and Aristotle to the present, and discusses both the attacks that have been made on it since the Renaissance and its practical working in modern American political life. The treatment is necessarily brief, at times even sketchy, but always clear; the author's insights into the development of poltiical thought are often penetrating, his summaries often very well done.

The democratic tradition, says the author, began with the Greek and Roman concepts of the rational and social nature of man and of the natural law. Christianity took over these concepts and enriched them with new ideas of freedom, responsibility, and progress. The Middle Ages continued the great tradition and further contributed the basic institutions of representative government and new developments in legal procedure. Despite the perversions of political thought which accompanied and flowed from the Renaissance, the Reformation, and the rise of nationalism, the tradition continued and finally issued in the modern democratic state.

Unfortunately however, in the course of its gradual triumph in modern times, the democratic tradition had become secularized and had lost its philosophical and theological roots. Degenerating first into an irresponsible individualism, it bred a materialistic socialism in reaction. Today it is faced with a totalitarianism based on anti-rational theories of man, for which democrats themselves have often been in large part responsible.

Nor are Catholics wholly absolved from this responsibility. Not Catholic thought, but lack of thought and sins in practice have been at fault. The author's criticism here is blunt but balanced, and concludes with some sound suggestions to remedy the faults uncovered.

F. P. Canavan, S.J.

La Vie Rurale. Semaines Sociales du Canada, XXIVe Session— *Rimouski*, 1947. Ecole Sociale Populaire, Montreal.

The importance of rural family life, with emphasis on each of the three words, is the iterated theme of the speeches made, the papers read and the courses given last September at the 24th Semaine Sociale du Canada, which are reprinted in this volume. It is noted here to call attention to the work of Father Archambault of the French Canadian Province as a director of these sessions over a period of 27 years. A shelf of all the published volumes would truly constitute a *monumentum aere perennius* to him. May they inspire disciples in his own and other lands to laudable emulation.

Edw. S. Dunn, S.J.

Brother William Shaw, S.J., A Memoir. *By T. Smalley, S.J.*
Brother Daniel Shields, S.J., A Memoir. *By George Burns, S.J.*

Those concerned with fostering Brothers' vocations will be interested in these short accounts of two Brothers of the English Province. Originally published in *Letters and Notices*, they have been reprinted for general circulation and may be obtained from Manresa Press, Roehampton, London, S.W. 15.

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